THE PRIEST

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Currente Calamo

National Bureau Of Information

THE advocacy of a National Bureau of Information, to which reference was made several times in The Priest, has been well received and the idea has been accepted by the Bishops of the United States.

At the headquarters of the National Catholic Welfare Conference there will be established a National Bureau of Information designed to bring the truth about the Catholic faith, the Catholic attitude towards Church and State, education to our fellow men, and to remove the misrepresentations on such questions as Spain, etc.

It is hoped that every pastor will form a contact with this National Bureau of Information either directly or through officers of some organization within his parish. They should keep an eye on the local press and on fomentors of discord in the community and serve the correct Catholic answer to these.

Some priests have already sent in the names of hand-picked representatives, and we are sure that, when started, the head of this Bureau will be glad to have such names from all parishes in the country.

There has been reared a real "wall of separation" between the 30,000,000 Catholics and the 110,000,000 non-Catholics in our nation. Very little seeps from the Catholic into the non-Catholic zone. Falsehoods and misrepresentations are answered regularly in the Catholic press, but these answers reach only the Catholic people.

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while the 110,000,000 are victims of anti-Catholic and sectarian misrepresentation.

Catholics constitute from thirty-one to sixty-five per cent of the total population in the fifty larger cities of the United States, but their influence on the non-Catholic community is negligible, since they live "unto themselves alone," being quite indifferent even to libels which appear in the local press. No editor would dare to offend so large a percentage of his readers if there were in every parish a representative who would write him whenever he or his subordinates on the paper circulated libels against the Holy See, the Catholic Hierarchy in this country, misrepresented the Catholic position towards any number of things. No editor would dare to publish an anti-Semitic article, an anti-Masonic article, an anti-Methodist article, yet none of these groups is one-fifth as large as the Catholic body in the country as a whole, nor one-tenth as large as the Catholic body is in our cities.

'Come On In'

THE Catholic Information Society of New York publishes a little leaflet slanted toward non-Catholics and called "Come On In." Father Bonaventure, Capuchin and enterprising director of CISNY, has had the thing run off with a business reply-card as its back cover. All the reader has to do is to tear it off, fill it out, and mail it in, to find himself either swamped with Catholic literature of the type he has checked, or enrolled in a correspondence course in Christian Doctrine.

THE PRIEST **JULY, 1949** **VOL. 5, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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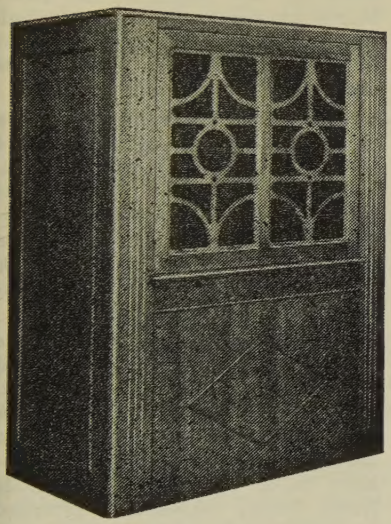

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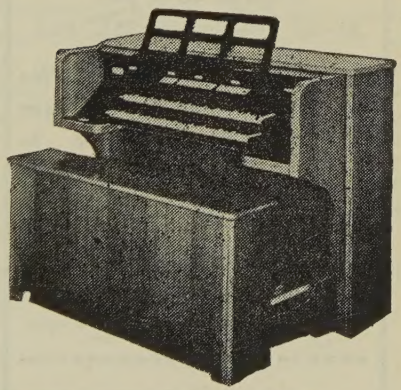

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Here's a report from Father Bonaventure on progress to date:

"The distribution of 'Come On In' with attached business reply-card continues. We have no way of checking how many of the pamphlets have actually been planted. The lads at St. Mary's, Paca Street [Baltimore] dropped 6,000 copies over the Easter weekend.

"Up to the present moment we have received 852 cards from 24 states, one from South America, and one from Europe. Applications for instruction came from 511 people. As soon as we receive this latter we forward a special letter requesting confirmation; 340 confirmations have been returned.

"We figured at first that the total return on 100,000 distributed should be 167 or 1/3 of 1/2-percent. But we are far beyond this mark at the moment, with most of the pamphlets still to be dropped. Believe it or not, one non-Catholic from Tulsa, Oklahoma, returned her confirmation card with a check for $10 as a contribution to the cause.

"I think this campaign indicates a fair idea of what can be accomplished by this method. Applying a little Ripley and switching the scene from our lone CIS office to the Church at large in this good old U.S.A., here's what you get: If 1,000 out of our 1,800 parishes distributed only 100 of this pamphlet each week (a total of 5,200 throughout the year), we could have a total distribution of 52-million. A 1-percent return, which is less than we are receiving right now, would equal 520,000 converts or five times as many as the whole Church is gathering over the same period at the present time. Would it be asking too much to expect

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Japan: Growth or Decline?

WE have heard so many glowing reports of the convert movement in Japan that we have (almost unconsciously) assumed that the moment of her total capitulation to Christ is at hand.

It was with a start that we came across an account furnished us by a Dutch reader which proposes a quite different analysis of events over there. The author is a long-time student of Japanese affairs, Fr. H. Van Straelen, S.V.D.; his latest publication, and the source of these conclusions, is entitled **Die Heutige Lage Japans Und Dessen Missionsprobleme.** The summary given here has been compiled from an account given by the Amsterdam Catholic Weekly **De Linie.**

We merely pass along his report, presuming not in the least to pass judgement.

Anyway, Father Van Straelen scores what he thinks is naive American optimism as regards the democratization of Japan. His contention is that the Japanese, characteristically, affect foreign ways; swim into foreign currents, whether religious, social, cultural, or scientific; remain basically unchanged. It is one of the greatest gifts of the race that it absorbs others without surrendering itself. It knows how to accommodate itself outwardly without remitting its inner resistance or

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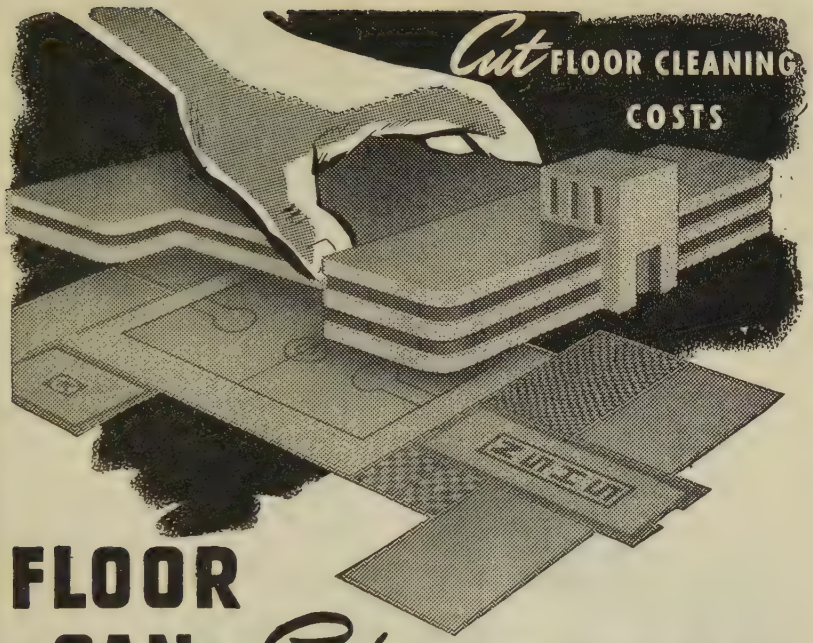

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VOL. V JULY, 1949 NO. 7

Editorial Comment

The Social Problem Today

LAST December, the widely circulated *Reader's Digest* carried an article by William Hard entitled: "How Is American Income Distributed?" There the author quoted Father Edward A. Keller, C.S.C., to the effect that there is no problem of income distribution in the United States today. About 90% of the national income from wages and salaries goes to those with incomes under $5,000. Other writings by Father Keller have given the impression that there is no real social problem in the United States today. As a result of his position, buttressed heavily by statistics, many believe that the social encyclicals of recent popes do not apply to the economic paradise called the United States.

It is unfortunate that such a view has grown. Undoubtedly, many of the abuses stigmatized in *Quadragesimo Anno* have been corrected, largely through New Deal reform legislation. But serious problems remain, and indifference to them in the critical years ahead would be tragic. There is much to be learned, not only from *Rerum Novarum* and *Quadragesimo Anno,* but also from the brilliant and incisive addresses of the present Holy Father. A great and important field of social reform remains in the United States. A few of the high points might be noted in this brief discussion.

1) An earlier study by Father Keller concluded that wealth is widely distributed in the United States, largely because half of our families own homes and automobiles. Millions more have insurance policies, radios, refrigerators, and washing machines.

But this type of wealth distribution, while good, does not meet the requirements of the papal writings, especially those of Pope Pius XII. The reigning pontiff has come out again and again for widespread ownership of *productive property* as the

basis for family stability and human freedom. Cars and homes are good, but if control of the productive wealth of the nation is narrowly held, freedom is severely limited.

In the United States today, about six hundred large corporations own most of the national wealth in the vital areas of manufacturing, mining, transportation, and finance. These giants dominate the heart of American industry. They can afford to overlook 400,000 smaller corporations and 3,500,000 individually held businesses, largely concentrated in retail trade and various service occupations. These smaller concerns exist on sufferance; they do not determine national economic policy. Moreover, concentration is increasing, largely through the merger movement. Two thousand small firms have been swallowed up in recent years (1940-1947), as big corporations removed obstacles to complete dominance. Moreover, chain stores are growing in the field hitherto reserved to small business.

The Individual Is Helpless

It is true that about six million stockholders own these various American corporations (not fifteen million, as stated by Father Keller). But this ownership gives no power of control. Large corporations are run either by self-perpetuating managements, powerful minority stockholders, or outside financial interests, such as investment banking houses or insurance companies. A small group of men, probably less than a thousand in number, control the basic segment of American industry, mining, transportation, and finance. In reaction to that, we have built giant labor unions and enhanced the power of government. The result is battles between giants, with the individual often helpless and resourceless.

No one can read the messages of the present Holy Father and feel that he is indifferent to this trend. Time and again, he has appealed for wider distribution of productive property, protection of small business, and diffusion of power among lesser groups in our economy. Even social reformers have too often missed his message, since their only remedy for concentrated economic power is greater power for government and labor. Thus, to mention but one phase of the question, no effective voice has been raised in the United States in regard to the financing problems of small business. It is practically impossible for a small firm, or an inventor, to raise capital today. Present tax laws, and other situations, have cut off such funds. Only large corporations can get capital easily, and they are largely financing themselves with retained earnings.

2) We would agree with Father Keller that present tax laws have equalized American incomes to a degree unparalleled in our history. But we do not like his method of handling statistics to

prove his case. Thus, lumping wages and salaries together is like the famous French stew: a mixture of rabbit and horsemeat—one horse and one rabbit. But, even using this method, our 1948 national income of $225-billion was distributed as follows: wages and salaries, 140-billion; proprietors' profits (including farmers) and rental income, 51-billion; interest, 5-billion; and corporate profits (excluding inventory profits), 29-billion. All figures are before taxes.

Thus the impression that many have gained from Father Keller's articles that labor gets about 90% of the national income is quite false. For the record, Father Keller did not say this, but some very intelligent readers did receive such an impression from his writings and have told the present writer. Much of the confusion arises from the ambiguous use of the term "labor" in these articles.

Financing the Family Is Difficult

Even with wider diffusion of American income, there is a residue of serious problems which should concern Catholics deeply. The main difficulty is that many families do not receive incomes adequate to raise families. The economic pressure for birth control is tremendous. The best proof of this is to study the 1947 budget, prepared by the Department of Labor, giving living costs (at a modest level) for a four-person family. This budget would average $3,200 for a city family in that year. On that basis, we find that one-third of four-person city families were below that income level in 1947. Forty percent of five-person families received income below their minimum level; 44% of six-person families were sub-standard; and 54% of urban families of seven or more persons received total incomes under the minimum level for seven persons. Moreover, these Census Bureau figures make no allowance for the source of family income. Some above the minimum level achieved their standards because mothers of families were working or young children had unsuitable jobs.

We can approach the same result by another method. The Catholic ideal would call for sufficient income for the main wage-earner to support a normal-sized Christian family. But, currently, average weekly earnings in manufacturing, the highest-paid segment of our economy, are about $60 a week for men. This gives an annual income of $3,200, or enough to support a wife and one child in a city, after adjusting the 1947 budget to 1949 costs. Thus, present economic conditions are strongly adverse to the Christian ideal of the family.

Production Is the Problem

3) It is obvious that the remedy for this situation must be more basic than wage rises or further leveling of national income. Total national income today is not sufficient, however

distributed, to provide an average family wage. As the present Holy Father has stated, production is the problem of the hour. Naturally, then, we hark back to *Quadragesimo Anno,* where Pope Pius XI called for a fundamental reorientation of economic life. This means, instead of class hostility, labor-management cooperation for higher production and stability of employment. It involves a better organization of some industries and services, so that goods would be more available at reasonable prices. There is need for more investment so as to increase productivity and provide new jobs. The competitive struggle should not rule out the more vital problem of teamwork by all concerned, so that economic life would of its very nature promote the common good of all.

Both the present Holy Father and his predecessor emphasized that an economic system based on individualism and struggles for power is inherently unsound. The full implications of their teachings are truly revolutionary. To replace conflict by cooperation for the common good is a tremendous challenge to Catholic social action. It is not an impossible task. Many promising avenues are open today. Unfortunately there is not space to list them here.

4) We have not beaten the problem of depressions. At this writing, our economy is in an uneasy state, with men wondering whether present production and employment levels can continue. Economic instability is perhaps the great social-economic problem in modern times, and it is still with us.

The Problem of the Under-Privileged

5) There are minor problems, considered from the viewpoint of the economy as a whole, which are important for Catholics. Thus, economic discrimination against the Negro is serious. In many cases, Negroes still receive less than whites for the same work. They are often the last hired in prosperous times and the first fired in a depression. Again, the social status of sharecroppers and migratory farm workers is a real problem. There are problems of abusive child labor. Some children are still employed in occupations which are hazardous to health, morals, or educational opportunity. Three times as many children were working in 1948 as in 1940. Then, as of January of this year, about 17-million women were working, with a majority of this group married. This means at least six or seven million homes where there are economic obstacles to normal family life.

6) The labor situation affords its share of serious social problems. In some cases, labor is the victim; in others, it is the aggressor. The controversies centering around the Taft-Hartley Act illustrated both points. The law was enacted because of abuses ascribed to organized labor. But in turn it created

more problems by a highly legalistic approach to the subject. If a law is needed, and it probably is, it should be written by industrial-relations experts, not by lawyers. The suggestion by the Social Action Department, N.C.W.C., that labor and industry get together to work out an agreed labor law is by no means a flight of idealistic fancy. Such a method produced the Railway Labor Act of 1926, and this has been our most successful labor law.

Moreover, there is a tremendous educational task needed to give the labor movement responsibility commensurate with power. An illustration of this need comes from the diverse collective-bargaining policies of the A. F. of L. and the C. I. O. The former group is more conservative in its wage demands, at least as outlined in its publications. It emphasizes the need for cooperation and increased productivity. Likewise, it is more generous in its attitude toward business profits. The C. I. O., on the other hand, places almost exclusive emphasis upon purchasing power and labor's needs. It tends to minimize the problem of productivity and the profit incentive. Yet, the greatest single factor in raising American living standards has been increased production made possible by heavy capital investment. When the money wages of labor increase faster than worker productivity (largely a matter of capital investment and business efficiency), the result is higher prices. General price rises nullify wage gains. When price increases are held to a particular industry, there is the danger of pricing its product out of the market.

Past history of labor-productivity gains indicate that an average 3% annual wage increase is feasible. But our rate of economic growth simply will not stand annual demands of 10% or 15%. This is economic nonsense, and organized labor must be educated to realize this.

7) There is the immense problem of achieving social reforms without increasing the already overwhelming burdens on government. This involves the building up of a spirit of co-operation and good will in various economic groups. This point was stressed by the present Holy Father as recently as May 7th of this year.

Thus, in seven important fields (leaving aside questions such as housing and medical care) there are serious social problems in the United States. We do not attempt to indicate here the lines of solution. But enough has been given to show that the social teaching of the Church has a vital message for American Catholics. Until economic life is functioning smoothly, both family life and personal freedom are threatened. This is no time for complacency or indifference. Rather, all of us—priests and laity alike—face a challenge to sustained, intelligent, and diligent Catholic social action.—J. F. C.

The Care and Feeding of the Teen-ager

Donald Diddit

Tragic inability to understand the problem

IN recent years the Church has forged ahead bravely in the challenge of guiding and forming our youth through organizations purposely fitted to the teen-ager's own particular needs and temperament. In fact, and particularly in some sections of the country, these achievements have been so satisfying that those of us who were personally long ago sold on the program's wisdom began almost to ignore that subterranean mass of the unconverted clergy who still sadly shook their heads or launched into a passion of thumping violence at the very thought of parish clubs for high-school boys and girls.

Quite a few priests then must have been saddened to find the complaining lay of Father Michael Toner in the February PRIEST. Father Toner's approach to the much-maligned teen-ager was somewhat different. He did not argue that such parish clubs unjustly usurp the rightful duties of the home. (Such organizations exist, after all, chiefly because the 20th century American home is *not* fulfilling its proper duties.) He did not shake a boney finger at teen-age socials and thunder about concupiscence or shudder at the thought of Catholic boys meeting Catholic girls. He even spared us the hallowed chestnut that youth groups demand too much of already wilting pastors. Actually, he assured us, teen-age clubs are a splendid thing in the parish—*only they won't work!* At least, they won't at all work the way their harried priest-directors expect them to work.

Teste Experientia

Now all those many sad things that Father Toner had to say seem at first shot so terribly true. No doubt, there were litanies of complaisant and complacent sighs the country over from every priest who had ever dragged himself home from the bedlam of a teen-agers' meeting —an older, grayer, sadly disillusioned man. And yet fabulous clerics — teste experientia — do exist who have welded together clubs which function successfully (if not always quite smoothly) without too great a threat to their chaplain's life expectancy. Despite difficulties and even an occasional heart-breaking setback, then, a teen-agers' club can and will work. But these clubs will work only with the leadership of a sympathetic director. Father Toner's particular plaints are quite indicative of an attitude which could easily tempt none-too-sym-

---

The writer has been remarkably successful in Youth Work.

pathetic priests into stifling their own often unwieldly groups. All of this obviously calls for another good searching look at the needling problem of the priest and the teen-agers' club.

Father Toner and all of his persuasion seemingly betray one common radical failure: a tragic inability to understand young people. The teen-ager of today, let it be shouted from the housetops, is a strange mass of strange contradictions. (Perhaps, indeed, the only ones more often muddled in this present hour of grace are the adults called upon to direct them.) The boy or girl who has reached the difficult halfway house called adolescence is neither a child nor an adult. The priest who considers himself a veteran at coping with the wriggling little monsters of the catechism class or the formidable dreadnoughts of the altar society, often forgets that the care and feeding of the teen-ager calls for a technique all its own. One must strive to meet the needs of the teen-ager on his own level and according to his own peculiarities. The chaplain who fails to plunge into this same spirit will soon watch his youth club fade away into that crowded Never Never Land of defunct parish societies—none of which died without the priest. To every youth director then might be given this advice: Read a good book on youth guidance and adolescent psychology (*The Guidance of Youth*, by Father Lord; *Helping Youth to Grow*, by Father Kempf; or Father McCarthy's *Training the Adolescent*).

Dull and Obdurate

This failure to understand young people showed up in several of the complaints registered in Fr. Toner's article. Teen-agers are not famed for their gratitude. (Neither are adults. And most certainly priests and seminarians are not). Teen-agers are not going to fall all over the curate with pure glee simply because he has just drained his life's blood to entertain them. They are not going to wait pantingly for him to lecture them on religion. They are not even going to afford any visible signs of cooperation simply because the well-meaning priest feels it is for their own good. They are going to be just as nasty and distasteful at times, just as dull and obdurate, as they can possible be; not alone because they are those famed klieglighted teen-agers, children of a wicked and perverse generation, but chiefly because they are human beings and human beings happen to be that way. Something went wrong, I believe, back in the Garden of Paradise.

Now, like states, these clubs can be either democratic or totalitarian. But if the priest tries to run a teen-agers' group under a dictatorship, the club will surely buck and flounder like a puppy in a straight jacket. That group must be a club—not

a high-school instruction class or even a benevolent parish entertainment service. Teen-agers shy away from too overt regimentation from above, but take to an honest-to-goodness club with all the abandon of their naturally gregarious instinct.

Machiavelian Tactics

Let them run their own meetings, then; and let the priest keep his interference—on the surface—down to the minimum. "On the surface," because naturally there must be real direction coming from the priest. The democracy of the youth club in no way absolves the priest from hard work and responsibility. Resort to full Machiavelian tactics when steering a good panel of officers into place. By every trick of Tammany, encourage the election of a competent president (who, usually, should be a boy) and then keep in constant touch with him throughout the week. Along with the president, plan out carefully in advance the business that should be discussed. Spot those few (yes, there are always some) who seem honestly interested and suggest their appointment to the club's strategic committees. Place the cream of the organization on the "program and social" committee, and then help them to draw up the club's calendar of events.

This calendar should always be plotted out at least two months in advance. Schedule and planning well in advance is of supreme importance. The club that is allowed to develop like Topsy, will probably also share in her early departure from this world. The committee should be encouraged even to suggest the skeleton outline of the religious discussions. They probably know what they want, and possibly even what they need, better than we do. Mull over these plans with them, determining beforehand that the club is furnishing the brand of activity teen agers actually want. And, for heaven's sake, keep the schedule widely varied. Many of Father Toner's readers must have felt a pang of compassion for the youngsters who had movies inflicted on them for four weeks running.

In Some Dark Hour

Variety and scrupulous planning, unfortunately, are not foolproof panaceas. The teen-ager is still an enigma to be reckoned with. Eating, swimming, hiking, skiing, picnicking—all such unsophisticated affairs are usually easy enough. But then in some dark hour there comes—as it must to every curate—the teen-agers' dance. Father Toner's rage on this particular mode of refined torture is quite understandable. And yet with a little effort and more than a modicum of luck, one can get *some* of the boys to dance with *some* of the girls *some* of the time. The best solution is to start off with a good "icebreaker" or mixer dance. Here is one tested trick: get one couple dancing, stop the music and let each pick a new

partner. Keep this up long enough and the whole floor will be dancing—at least for one record. Whenever things are lagging too badly, other novelty dances, such as the "broom dance" or the "lemon dance," may transfuse the needed life into the occasion. (The pamphlets worked up by Father Nell and his Co-op Parish Activities Service of Effingham, Illinois, and also those of the National Recreation Association, 315 Fourth Avenue, New York 10, N. Y., will prove helpful.)

However, a word of caution: There exists a widespread misunderstanding that such dances are the salvation of every teen-age club. The young priest organizer sallies forth on the assumption that "all the kids want to do is dance" and then is dazed and angered when he sees them freeze back stubbornly into the shadows. Their reticence here (and especially that of the boys) stems from a perfectly natural source.

The storm and stress of adolescence afflicts the sexes in varying ways. Girls arrive at puberty earlier than do boys and, between the average ages of 12 to 15, the onrush of maturity becomes far more rapid in the so-called weaker sex. Nature mercifully provides at this juncture a temporary alienation of the sexes, a delicate shyness, which fades away suddenly only as the boy strikes the gangling stages of mid-adolescence. Despite all the good intentions of the adult director, then, there are often natural factors operating to tug the seemingly uncooperative boy back from the dance floor. Some high-school boys are still not at all prepared, physically or emotionally, for the "ordeal" of dancing. These young people are already subjected to a barrage of temptations which seek to cheapen and falsely stimulate their normal, healthy sex-instinct; it would indeed be a serious fault for a priest to force the flowering of this desire in a boy not yet ready for the conflict. Again, it is foolish and cruel for an adult to muscle onto the floor a lad who is still terribly conscious of his own awkwardness.

The basic error here, of course, is in providing *what the adults think the young people want,* instead of what the not quite so sophisticated teen-agers actually desire. Dances are a legitimate social recreation for some high schoolers, but the intelligent youth director will have other entertainments up his sleeve for the rest of the group. Tables equipped with a variety of games and places along the sidelines have been known to drain every last couple off the floor. Some Protestant youth groups, because of their bias against dancing, are frequently forced to find their indoor recreation exclusively in stunts, entertainments, c o m m u n i t y sings, party games and folk dancing. While we need not be impressed with the parlor mo-

desty of their principles, still we might ourselves resort more often to these simple, natural forms of social diversion. (The publications of the two services mentioned above, along with those of The Queen's Work, St. Louis, will prove helpful.)

The Least Suited

Throughout this program the priest should not feel that he alone of the adults in the parish is willing or qualified to work with the teen-agers. Father Toner realized the need of lay-helpers, but he made the cruel mistake of singling them out from that one profession probably least suited for such work. During the War, the U.S.O. discovered that school teachers were about hopeless in the guidance of leisure-time recreation. Teachers are trained and experienced in formal methods of education; they flounder sadly in the formal methods of the youth club.

The priest instead should turn to those whom God has equipped for this work by vocation and grace—the parents. After all, one of the aims of these clubs is to build up, not destroy, a wholesome allegiance to home and family. The chaplain then should have a committee of parents who work with him behind the scenes and to whom he can turn for help in directing social events.

This same aim can be served by encouraging frequent group meetings with the homes. The parish hall, even at its rare best, tends to be an institutional affair cluttered with too many folding chairs and the backwash of last Friday's bingo game. While the hall must be retained for the general meetings, homes should be utilized for "feeds," parties or informal discussion meets. Some less brave parents will fade away into a cold sweat at the very suggestion of such a perilous invasion. Yet teen-agers, be it assured, glory in that typically human evasion of logic which prompts us all to be far more respectful of the furnishings of the most humble private home, than of that vaguely communistic property known as "the parish."

Bountiful Svengali

Now, finally, the real problem tormenting Father Toner's conscience and hurrying him into print was this business of religious instruction within the high-school club. In fact, as he seemed to envision them, these groups exist simply as the means of thrusting quick doses of doctrine down the throats of our more or less struggling teen-agers. The priest as he sees him strides into youth work only as some kind of benign bountiful Svengali who lures unsuspecting youngsters to the parish hall, regales them with dances, "coke" and basketball, and then, in the rosy aftermath of crumbs and sticky dixie cups, springs the awful subject of religion.

Religious instruction at the high-school level is indispensable. The problem becomes frightening in dioceses, such as those of

Father Toner and of the present writer, where Catholic high schools are pitifully few. However, any priest who tries to run a voluntary group simply as a small sugar-coated model of a full-fledged high-school system should raise the white flag immediately. The teen-ager is remarkably un-intellectual and sees little attraction in a sickly hybrid of genuine classroom and *ersatz* club.

The one ultimate goal of these clubs is to make better Catholic adult men and women of the young people that God has placed under our care. The healthy social recreation of Catholic with Catholic, the companionship of the priest, the very experience of living, working and planning as a Catholic—all of these, even without a definite educational program, help to shape a firmer Catholicism in our young people. If, as a part of the club's activities, there must be such a program, then it should be geared to those less formal methods of learning which are in keeping with a leisure time group. Occasional talks by the chaplain or guest speakers are helpful, but the usual tenor of the religious program should be the discussion technique. These round tables, with their mutual give and take, should concern not only straight doctrine, but also discussions of those real problems of conscience which teen-agers must face. Some priests have successfully conducted separate discussion meets during Lent for boys and the girls as an opportunity to thrash out such issues as drinking, company keeping, marriage and the similar problems that assume a terrifying flesh and blood reality in late adolescence.

Still less formal devices, such as the "quiz game" or the excellent catechetical movies, slides, and film strips now available, are helpful—if not used too often. Participation by the club in such projects as a Catholic book fair, a press-month exhibit, a choir, religious plays, erecting the Altar of Repose, the Christmas crib or May altar, stocking a pamphlet rack and similar endeavors provide a profitable educational experience for the teen-ager. Again, many clubs have—with gratifying results—sponsored days of recollection especially for teen-agers.

The Responsibility

We priests must remember that the Catholic Church is not the only organization seeking to form the still plastic souls of our young. The Protestant-inspired YM and YWCA and other groups — s o m e anti-Catholic, some simply a-Catholic—are laboring, and often with far more zeal and singleness of purpose, to capture the loyalty of our future adults. No parish priest, whatever his personal tastes or accumulated prejudices, has ever the right to neglect or discourage the healthy development of youth groups within that flock God has entrusted to him.

These clubs present for the

priest no insoluble problem. They can work and under many directors are actually accomplishing their goal. But in great measure, their eventual triumph or failure must be attributed only to the priest. A humble, common-sense appreciation of the teen-ager, plus a competent grasp of the unique voluntary and leisure-time nature of these groups, plus an interest in and priestly love for youth, the love of a Don Bosco, remain as the indispensable ingredients for the successful club chaplain. These are the things that will decide our youth apostolate. Without them, we shall falter in the most precious and the most delicate part of Christ's whole vineyard.

Canonization Recorded

For the first time in the history of the Church, the Ritual of Canonization and Solemn Papal Mass have been recorded. The first in a series of documentary representations of Vatican functions to be made by Kyrie Recordings, the album of unbreakable records includes the Litanies during the Procession of the Standards, the arrival of His Holiness heralded by the Silver Trumpets of the Vatican, the Veni Creator, the Formula of Canonization, the Te Deum, the Bells of St. Peter's announcing a new Saint to the world, the Solemn Papal Mass, the Silver Trumpets during the Elevation, and other memorable moments.—**The Catholic Choirmaster.**

Whose Face?

Sister Blandina, in her book "At the End of the Santa Fe Trail," tells the story of a Sister of Loretto who was travelling from Albuquerque, New Mexico, to Lamay Junction by train back in the '80's. When the conductor came to take her ticket, she told him to ask the Sister whom she saw sitting at some distance in front of her to come and sit with her. The conductor replied:

"You are the only Sister on the train."

"Pardon me," said the Sister, "please look again."

The conductor looked and saw that what the Sister thought was another Sister was only her own reflection in a mirror at the front of the car.

"How long," he asked, "is it since you saw a looking-glass?"

"Forty-three years," answered the Sister.—**The Liguorian.**

Again—"Ah, Youth!"

Michael F. Toner

They're still a great big headache

TO the "quite a few" priests I have saddened, I express my regrets. They have problems enough without my burdening them with a further sorrow. But, at the risk of once more shocking the sensitivities of these staunch defenders of youth who have written to and for THE PRIEST in connection with my article on teen-agers, I must protest that my intention was to amuse rather than to sadden. Even while writing the piece I realized that I was no Henry Morgan (sharing with him only an intolerance of malarkey) but now I realize that I am not even an Eddie Cantor. When I thought I was giving my readers a couple of laughs (or very small snickers, at least) by pointing up and overplaying some of the experiences with the kids that we all go through, I was really bringing tears to their eyes.

Not, of course, that it was all just for laughs. Quite obviously it was more than that. I had (and frankly still have) the conviction that it is well to face facts and that it is also a good thing to squeeze a smile out of them, when possible, even though there is a serious problem at the bottom of them. There is no more painful experience for me than to sit around a table with a group of men engaged (part-time) in youth work or anything else and listen to a lot of bunk about how well things are going when we all know perfectly well that they aren't going nearly that well. We would be much better off, as would the people we are trying to help, if we talked more about the difficulties and tried to find a solution for them in our common experience.

There is a type of mind that settles for statistics. A nice report at the end of the season makes these lovers of paper happy. They are the same people who think that a meeting has been a rollicking success if good parliamentary procedure has been observed and a neat set of minutes read well. Fortunately, most priests are of the opposite mentality, interested in realities and results rather than in figures and paper accomplishments. They are more interested in one boy's returning to the Sacraments after a lapse than in 105 names that can be sent to some central headquarters as "members" of a Catholic youth organization. Yet there are those who will pounce with glee upon those 105 names; and the farther up the ladder of organization you go and the farther away from the actual parish unit you get, the greater the glee. The priest at

the bottom of the ladder knows exactly what those 105 names represent in terms of live Christianity, and what they don't represent. He is impressed (if he has any sense—and most do) only by some change for the better in the minds and hearts and souls of the people he deals with. He was ordained for that. If he had another type of mind, he might be a social worker or a professional organizer of some kind, but he would not be a priest. He is a fundamentalist by nature and training and he tolerates the formalities of organization only insofar as they lead the individual soul to God.

Organization vs. Individual

This does not means to say that Catholic organizers of the other type do not realize that the ultimate objective is always the closer approach of the individual to God. They do know that, of course, but, certainly by training and probably also by nature, they tend to glorify the organization above the individual, the means above the end. That type of person quickly resents any questioning of the organization's value of efficiency. One must speak solemnly of "the work" in their presence or be accused of sacrilege and perhaps heresy—at the very least, of stupidity. The other type of person (and I think most priests belong to this group) is realistic enough and well-balanced enough and good-humored enough and humble enough to see the deficiencies of "the work," to be pained a little by them, to laugh a little at them; and yet to stay in the work, for what it will do for the individuals involved. Saving face is an oriental and pagan institution; frankness is an American one and humility is a Christian one.

Little Danger of Misconstruction

Something was said in one of the letters in the correspondence column this month (and also in the article which precedes this) of my article's playing into the hands of non-Catholic youth groups which would like to take our children off our hands. There is, of course, a grain of truth in that; there is always a danger in speaking of yourself unflatteringly, because some one is liable to take you literally and carry the point farther than you intended. But in this case, I honestly don't think there's much danger. First of all, I have no fear that my brother-priests are going to lay down their arms because of my article. In fact, the article clearly said that it intended to convey no such idea as surrender. Secondly, everything said about our difficulties and short-comings goes double for these other groups. Maybe they don't know it but it's true. Our difficulties are of method (which they share) but theirs is of end. We have a very clear-cut and completely satisfying objective. They don't know where they're going.

And that brings me back to the professional organizer, or

Y.M.C.A.-man, as he has become popularly and somewhat contemptuously known. Considering the little accomplished (way down deep where it counts) and the tremendous resources thrown into the work, it's a wonder to me that they don't all quit. You have to be "organization-happy" to keep it up. From my own experience I know that the C.Y.O. is able to carry out a more widespread and vigorous program than the municipal setups with trained and well-paid men behind them and the facilities of the whole township at their disposal. I have also seen a much publicized youth group, which drew from the whole town, get fewer members than my own small parish C.Y.O. And there are numerous other and larger C.Y.O.'s in the other parishes of this town. So, when I say we have our troubles (and I continue to say it), I don't mean that the Y.M.C.A. doesn't. They have buildings, men, swimming-pools, gyms, and we can outdraw them with nothing but our little bow and arrow. Even the kids can see the difference between a hazily-pointed organization and the Church God founded.

Thus far I have said little about the article by Donald Diddit which appears in this issue. For one thing, I agree with a lot of it and I'm glad to see it appear. If my somewhat left-handed article can bring such a contribution (constructive, is the word, I think) to the youth-besieged priests of the country, that's fine. It was one of the reasons for the article. It got something off my chest; it may have given someone a chuckle (although I hardly think so now); and it started something. That's all it was supposed to do.

Enigmatic Adolescence

The Diddit article agrees with mine that the teen-ager is an enigma. Father Buchanan, in his letter in the correspondence column, says they are not, any more than any other human beings. Maybe some people are just better at puzzles than others. Father Buchanan feels that the more experienced priests should handle the youth work, with, I suppose, the younger man or men in the parish tagging along and learning gradually. That sounds pretty good to me, but I don't think that's the way it's going to be in the foreseeable future. In my experience, the younger man always gets the C.Y.O. (or whatever you want to call it). When a change takes place in a multi-curate parish, the C.Y.O. is always, and sometimes with unseeming haste, handed to the incoming man, if he happens to be younger than the one then in charge of the club. Of course, sometimes the work is done jointly, which is probably the best way if all the things are to be done which should be done, according to my advisors. This habit of unloading the job, however, leads one to believe that the notion that

it is a headache is a rather widespread one.

How About First Thing First

About the things to be done with the youngsters, Donald Diddit lists enough to keep one man busy all week. Or, to be more accurate, the task of keeping the club running smoothly would seem to demand that the job be the priest's first concern. Which is all very well, if circumstances permit him to keep it his first concern and to give it the time demanded by its importance. Unfortunately, he probably also has a couple of other organizations, the altar boys, convert instructions, marriage cases, a periodic census, preaching, confessions, not to speak of the more intimate activities of his spiritual and personal life. If he could be the "youth priest" of the parish, he would find it possible, for instance, "to keep the schedule widely varied," as the Diddit article pleads. He would never stoop to giving the kids movies four weeks in a row, the poor bored things, as I so callously did. He could see that they mix it up, "eating, swimming, hiking, picnicking, and dancing," the last only a little. Somehow, I never felt able to take even my Boy Scouts hiking. There's no snow to speak of where I come from and swimming is so easily available as to offer little attraction on a club basis. That's mere carping, however; substitutes could be found (perhaps glider flights) and could be used, if the priest had plenty of time for it.

But Donald Diddit is right. The real problem "tormenting" me was "this business of religious instruction within the high school club." Like a true priest, he sees that the "ultimate goal of these clubs is to make better Catholic adult men and women of the young people . . ." He also agrees that "religious instruction at the high-school level is indispensable." But he thinks that it can be done through "the experience of living, working and planning as a Catholic," together with some less formal method of instruction than the classroom variety. With the thought and spirit behind that I agree heartily; but how are you going to accomplish much of this with a group of two or three hundred kids, as is the case in many parishes I know well? And even in the smaller parish like my own, many of the activities (the living, working and planning he speaks of) and the round-table type of discussion are made almost impossible by large age-differences and social (and don't think that's not a difficulty) divergences. As happens in the church on Sunday, sit them down together and these differences disappear (not the age-differences, of course, but even they are less important when there is no discussion, or the whole period doesn't depend on discussion by the group). But take them into the intimate atmosphere of a home, if you can

find one big enough, and the differences become painful.

Religion by Osmosis

Furthermore, it is questionable whether the kids can get what they need simply by osmosis. In some cases, their ignorance is appalling; they don't even know their prayers. I know that a great many priests would say that they should have regular, formal instruction. As a matter of fact, where I come from that is the direction from above. So it is not I who think that "these groups exist simply as the means of thrusting quick doses of doctrine down the throats of more or less struggling teen-agers." It is the thinking behind the very existence of many C.Y.O. groups, including the one with which my youngsters are connected. If the C.Y.O. in Donald Diddit's diocese exists for the sole purpose of taking care of the young people's leisure time, he has a different and easier problem to solve.

One might say that, even if formal instruction is necessary, it can and should be separated from the teen-ager's "club" activities. And I'm inclined to think it should. At any rate, we come back to the same point: our aims should be very well defined, the problems should be kicked around, and workable solutions should be arrive at. That will never happen if we keep turning in empty self-congratulatory reports or if we keep the attitude that the subject is sacrosanct and not to be discussed where Y.M.C.A. ears can hear. If they don't know by now that teen-agers are difficult, they wouldn't be able to understand the simplest sentence they happened to overhear anyhow.

Must It Be Unmentionable?

To conclude, Don Bosco has been thrown at me from every direction. The idea seems to be that if I were a little more like the good Saint, I wouldn't be writing querulous articles about the difficulties of youth work. And how true that is. How many things would be different if I were another Don Bosco. Even that wonderful man, however, would have to adapt his methods to the changed times. I think he would find at least two difficulties which are in special evidence today: first, the fading of the concept of authority and, secondly, the pull of a thousand attractions that rival the one we offer. Both of those things are very real, were mentioned in my article, and need specific answers. Don Bosco, of course, would carry on the work bravely and cheerfully (something I could work on) despite any difficulty, secure in the knowledge that any work done for Christ and in His name is fruitful, no matter what the lack of external success. And in my darkest moment, I never questioned that incontrovertible and encouraging principle. I also think, however, that, if the work is as important as everybody

seems to think, we should be given as much instruction in it as possible as early as possible. And I think that, after we get into it, we should continue to learn by frank discussion. I don't think that even Don Bosco would treat the difficulties as unmentionable. I don't think he was that good an organization man. Saints have too much common sense.

"Pssst! Could a workingman eat meat tomorrow?"

Protestant Action

Cornelius McGraw, C.P.

Are we being left in the lurch?

A SUDDEN realization that Protestantism "is no longer the ascendant faith and dominant force in American culture" has effectively aroused the "sick" and "chaotic" sects of the United States. The year 1943 was for them a year of action. Money was plentiful. Zeal was unbounded. Jealousy was unconcealed. The fires of hate burned brightly. All in all it was a satisfying year—for the preachers.

If ability to raise money is a sign of life, Protestantism is very much alive. The American Bible Society distributed close to ten million copies of the Scriptures and has voted a budget of $4,000,000; and the Bibles will be read. Frank C. Laubach spent nine weeks in eleven African countries where he worked out literacy programs in 63 dialects for government officials. He reports that since 1920 more than 25,000,000 have been taught to read by phonetic methods. This literacy expert and missionary plans to spend 1949 in Siam and other eastern countries. The Methodist Publishing House does a business of eleven million dollars. Millions are being spent to erect new hospitals and colleges, and additions to existing institutions. Colleges are being endowed. The International Christian University has purchased 350 acres in the outskirts of Tokyo. Americans are expected to contribute at least $10,000,000 for buildings.

The Foreign Missions Conference, representing 108 foreign mission societies, sponsored the World's Mission Assembly at Columbus, Ohio. Delegates numbered 2,250. Plans were laid to double mission work in the next five years.

The Foreign Missions Program of Advance has sponsored 36 regional meetings in the U.S. and Canada. Cooperating are 26 denominations.

The Methodist Board of Missions and Church Extension has appropriated $10,335,000 for work over seas.

The Southern Baptist Convention's executive committee outlined plans for world-wide evangelism on a $10,000,000 budget, with 1,750 missionaries in 25 countries. The budget for 1949 is $2,973,617. They have purchased an estate near Zurich, Switzerland, for a seminary. Religious News Service reports that a group of Baptist business men met at Dallas to organize "Missions Unlimited, Inc." which will seek funds for a hundred-year foreign-mission-plan program to cost $100,000,000 annually—an average of $17.00 per Baptist.

The Student Volunteer Movement

A few words about S.V.M.—

"The Student Volunteer Movement for Christian Missions in an autonomous interdenominational agency" which enlists students for missionary services: S.V.M. serves the mission boards by (a) referring to denominational boards the names of students interested in missionary vocations at home or abroad; (b) preparing vocational literature; (c) cooperating with the missionary personnel and committees of the Home Missions Council and the Foreign Missions Conference of North America in studying personnel standards, training facilities, and in the preparation of blanks and forms designed to screen candidates effectively; (d) promoting retreats, missionary conferences, etc.

S.V.M. issues a large 8-page folder entitled "Christian Horizons" and listing "Calls To Missionary Service" under business; Christian center workers; directors of religious education; educational; evangelistic; industrial and agricultural; medical (doctors, nurses, technicians); miscellaneous. It covers practically all the mission fields of the world. Twenty-five agencies list their needs.

We quote a few samples out of thousands:

Arizona—field worker among Navajo Indians, boys' director and coach;

Pennsylvania—director for Negro Educational Center;

Kentucky mountain work—librarian, teacher of art, director of manual training;

Algeria—two elementary school teachers;

Belgian Congo—two for adult education;

Egypt—ten teachers, science, home economics, English, music;

Liberia—two elementary teachers;

Japan—specialist in kindergarten work;

India—principal for girls' high school, director of physical education;

Arabia—three teachers;

Turkey—two teachers of mathematics;

Argentina—commercial teacher;

Cuba—music teacher;

Alaska—nurses—Nome Hospital.

This is the sort of setup for lay missionaries advocated in two articles in THE PRIEST—"Do We Want Lay Missionaries?"—January '46, and "Lay Missionaries Again"—January, '47. "Christian Horizons" and "Know Your S.V.M." may be had *gratis* from the Student Volunteer Movement, 156 Fifth Ave., New York 10, N. Y.

Protestant and Catholic Missions Compared

"One World In Christ," a 48-page booklet, gives a summary of Protestant foreign missions. It is evidently propaganda and apparently summarizes the efforts of world Protestantism. The National Director of the

Society for the Propagation of the Faith has released Catholic statistics for our own missions. Let's compare them:

Protestant	
Churches	55,000
Baptised Christians and "other instructions"	13,000,000
Missionaries	27,000
Other employees	211,000
Funds:	
$30,938,000 raised at home	
$28,738,000 raised abroad	
Schools	56,000
Pupils	3,260,000
Hospitals	1,092
Dispensaries	2,351
Treatments	18,000,000
Missionary doctors	912
Missionary nurses	1,232
Catholic	
Churches and chapels	10,414
Catholics	27,843,000
Catechumens	2,714,746
Brothers	9,093
Sisters	54,892
Catechists	91,677
Elementary Schools	39,439
Pupils	2,267,391
Hospitals	936
Dispensaries	2,952
Free treatments	41,685,000
Orphanages	2,046
Orphans	122,152

Home missionaries were not neglected. Proselytizing was universal. Census taking was widespread. Visitation evangelism brought gratifying results. There is no dearth of statistics. A few must suffice.

A hundred years of missionary effort have established the Mormon Church in the southeastern States of South Carolina, Georgia, Florida, Alabama, and Mississippi. "We are now beginning to build up our strength rapidly."

The Busy Baptists

The Home Mission Board of the Southern Baptist Church has set its 1949 budget at $1,370,000 and a trust fund of $1,500,000 to be used only for church building. Its report of the year shows 50 "comotose" churches revived; 168 organized; and 240 structures bought or built. These people maintain over 200 missions for Mexicans in the U. S. and 25 for the French of Louisiana. They have proven that you *can* make a *good* Baptist out of a Mexican.

The Home Missions Council of North America directs a program for migrant workers in which 23 denominations cooperate. The program covers 17 states and employs over 200 trained workers.

The various denominations have been keeping statistics on converts from Catholicism. They are surprising. The reports show "converts" in nearly every section of the U. S.—most of them in densely Catholic centers. The United Lutheran Church of America with 1,880,000 members, enrolled 41,144 new members last year. Four percent of the additions were converts from the Catholic Church. The greatest switch (389), was in the New York Synod, including New

England and part of New Jersey.

Visitation Evangelism (see THE PRIEST—July, '48—"Methodist Methods") coupled with diligent census-taking has added hundreds of thousands of new members to the various churches. Dawson C. Bryan has resigned as pastor of St. Paul's Methodist Church, Houston, to become Secretary of "Personal and Visitation Evangelism" for the Methodist Church with headquarters at Nashville. His goal: 2,000,000 new members. (A week of home visitation in Omaha and Council Bluffs brought in 1,650 decisions for church membership —54 churches reporting.)

The Ecumenical Movement

Dr. Stanley Jones completed his second crusade for a United Church of America, speaking in 26 cities in 28 days. He is interested in union, "because it would set the stage for a great evangelistic impact upon the unchurched at home and abroad." There have been five proposals: (1) that the Councils of the Churches be made the center of union; (2) federation "to do certain things together" with no surrender of sovereignty; (3) organic federation; (4) merger or amalgamation; (5) federal union with surrender of sovereignty to the union but with retention of "states rights." On America's Town Meeting of the Air—subject: "Can Protestantism Unite Now?"—Dr. Jones, a Methodist, declared "federal union" quite feasible now and that 90% of the laity favor it. Dr. Walter A. Maier of the Lutheran Hour was emphatic in declaring that no union is possible at present because of doctrinal differences.

Amsterdam saw the birth of the World Council of Churches, in the "greatest religious assembly since the Reformation"; 135 churches, with headquarters in 44 countries, sent 352 delegates. The Assembly turned out to be "no Pentecost." Neither faith nor charity proved Catholic; only hope was universal.

On the home front jealousy and hate formed their own ecumenical movement. P.O.A.U. (Protestants and Other Americans United for Separation of Church and State) was set up to intimidate the politicians. In the meantime, preachers fill our legislatures (said to be 27 in one state) and run our educational setup. Bible reading is compulsory in 12 States (not so many years ago Georgia bought 700,000 Bibles for use in the public schools); Reformation Day programs have been held in public schools. Graduation exercises still take place in Protestant churches with Protestant services. And some people still speak of "O u r Protestant schools."

The Protestants of America love Christ. Their mission efforts at home and abroad are a reproach to inertia. Their proselytizing is evidence of our neglect of duty. Much of their hate

can be explained by the fact that they love the Gospel of Christ and are violently opposed to anything that seems contrary to it. They stand on the side of God as against atheism. They are making Christ known and are preaching Christianity, as they understand it, to an unbelieving world. To that extent we can thank God for them.

There is a passage in *You Can Change The World* worthy of our meditation: "Startling as it may seem, even a pagan in darkest Africa, or a Communist in the heart of America, who learns even *one* of Christ's truths and tries to spread that truth in the life-stream of his land—is beginning to be a Christopher, whether he realizes it or not. The more he does for Christ, the closer he draws to Christ."

This Helped Me

"Dear Parishioners:

On Family Communion Sunday————I shall offer the eight o'clock Mass for all the families of the parish and especially for those whose wedding anniversary occurs this month.

"On the————, your———— wedding anniversary, I shall make an especial remembrance at Mass for your family. Won't you all try to receive Holy Communion on those days?

"Sincerely,

"Father D————."

Each month, I send a copy of the above card, suggesting to the folks that they and all their family attend Mass and receive Communion, not only on Family Communion Sunday, but also on their wedding anniversary. Results are that some couples do come to Communion on their anniversary, who would come otherwise at Christmas and Easter.

Because the card is printed, I can send it to couples where there are mixed marriages, or family quarrels.

All the clerical magazines stress the importance of personal piety, making the daily meditation, the daily Holy Hour, and so forth. In the articles I have read, I have never found practical suggestions that have "worked" for me.

To get up in time to prepare for Mass—I announce to the people that I will be in the confessional for half an hour before the Mass. That gets me up, and it enables those who wish to confess, to do so conveniently. This idea came from an old "Notre Dame Bulletin" in which an alumnus wrote this advice, "Father if you want to urge us to receive Communion daily, please give us a chance to go to confession any day we need it."—**Contributed.**

Sodality For Priests

Joseph A. Hughes

They have one in Duluth

EYEBROWS were lifted in rectories from coast to coast last fall when word went out that a sodality had been organized for priests in the Diocese of Duluth. Immediately there was mystery, and doubt, and skepticism. The cynics among the clergy in some places went to work overtime with tired-out cliches and pale but promising puns which sounded more frightened than funny.

Among a more substantial group of clergy there was honest amazement that strong men of the collar and the cloth would have the courage and the humility to wear a medal around their necks and call themselves close companions of Our Blessed Lady. All of tradition was against it—they thought. Their idea of the sodality has been an idea that is not yet exploded in many parts of these broad and sophisticated United States. Too many have thought that the sodality is a group of kids—or old maids—who make fudge for the bazaar and put on a play once a year.

The Catholic Press has given some coverage to this bold new venture in this country. And *L'Osservatore Romano,* official Vatican newspaper, reported the event to hidden corners of the ecclesiastical world. Inquiries about this new sodality have come in from many priests and encouragement has come from many others. Bishops have been interested. What is this sodality? Who belongs to it? What kind of priests do you have in Duluth? And so far into the night.

Now that the shock has worn off it may be time to report in detail the simple proceedings by which men dedicated to God by Holy Orders have freely dedicated themselves to Mary by an act of consecration in order to get additional help to sanctify themselves, and sanctify their neighbor, and defend the Church—the three fundamental aims of the sodality on every level. Lay sodalists are told they must be something—be saints; learn something — be scholars; do something—be apostles. If these things are true of lay people struggling for their very salvation in the heart of a pagan world, it is not too surprising for priests to realize that as professional apostles they have a greater responsibility to quicken the grace given them in ordination and to renew the inspiration given them in the seminary through close association with the Queen of priests and the Mother of Christ, their Divine model.

Started by Priests Themselves

The Duluth Priests' Sodality was not started by the Bishop

The writer is an editor of the Duluth Register.

but by the priests themselves. And their fervor from the very beginning for the rules and spirit and projects of the sodality indicate that the first step taken in humble faith and genuine love was not an abortive enthusiasm.

There are 21 active priests-sodalists in the group. Twenty-seven were originally received but several of the padres live at too great a distance to attend the monthly meetings. Among the sodalists are the oldest priest in the diocese and the youngest priest, regular priests and diocesan priests, one Monsignor, pastors and assistants, and many directors of diocesan programs. The membership list includes the Chancellor of the diocese, the rector of the Cathedral, the editor of the diocesan paper, the diocesan superintendent of schools, the diocesan director of charities, the diocesan director of the Confraternity of Christian Doctrine, the diocesan director of Boy Scouts, the director of athletics at the Cathedral High School, and the former prior of a Crosier monastery. Twelve of the original 27 are pastors. The others are assistants or diocesan office-holders.

The Priests' Sodality meets once a month moving from parish to parish. The surprising thing about the meetings is that all the priests show up for them unless there is some insurmountable obstacle in the way—and this has not happened often, for many of the priests have changed meetings, cancelled engagements, and rearranged their schedules so that they could be present for the meetings on time. A half-day of recollection is held on the first Tuesday of the month starting after lunch and ending shortly before 6 o'clock. The members take turns giving the conferences. A dinner is served for the group at 6. A one-hour meeting is held after dinner. Then there is a social evening for those who can stay.

The group has the usual elected sodality officers with six committee chairmen appointed by the prefect. The committees include the Eucharistic, Our Lady's, Catholic Truth, Apostolic, Social Life, and Publicity. The Committee-chairmen, in addition to being in charge of their sections for the Priests Sodality, act as directors for the corresponding committees in the Duluth-district Sodality-union. In this capacity they meet once a month with the lay-sodality committee-chairmen of the district.

Minimum Requirements

A constitution, by-laws, and a set of minimum requirements have been approved by the members. The minimum requirements stipulate that each priest member must:

1. Make a 15 minute meditation every day.

2. Recite at least five decades of the Rosary each day.

3. Attend a half-day of recol-

lection each month (in a group or privately).

4. Read at least six good Catholic books each year.

5. Give financial assistance to a student at the Summer School of Catholic Action each year.

6. Attend Sodality meetings regularly.

The Sodality in its ages-old, world-wide program is primarily a school of piety, secondly a school of learning, and thirdly an organized means of apostolic action. To fulfill this threefold program there must be emphasis on the interior life, on reading and studying, and on organized planning and working. The day of recollection and the daily meditation, and other personal private prayers take care of part of the development of the interior life. The Priests' Sodality follows a motivating study. At present it is *Personality For Leadership* by the Rev. Richard Rooney, S.J. A book-review with discussion of books is planned for each meeting. Discussions have been suggested on topics which include meditation-books and systems, the Divine Office, teaching religion, parish visitations, reclaiming lapsed Catholics, hearing confessions, fostering vocations, and current Catholic problems. Apostolic works in the schedule include a marriage-preparation course, already in operation; a downtown, full-time Catholic Information center, and a lecture forum. Others will be planned later.

How It Started

The organizing of this Priests' Sodality turned out to be easier than anyone would believe. A priest-delegate to the Sodality Directors meeting in St. Louis in January, 1948, returned with a book full of notes which he wanted to share with priests of the area. He invited them to be his guests at luncheon in a private dining-room of a downtown hotel. About 25 priests attended. The sodality director still thinks it was the most fruitful $25 he ever invested in any kind of enterprise.

His purpose in getting the priests to the meeting was to sell them on ways of helping their own young people. A long and heated discussion took place on the assets, the purpose, the achievements, and the failures of the sodality. One failure of various sodalities was said to be the neglect of sound, thorough probation courses—training in the fundamentals, purposes, rules, history, and spirit of the sodality. The priests were told that one reason the probation course had been neglected or at least slighted was that priest-directors did not understand the sodality. They agreed.

The suggestion was made that the priests form a sodality themselves, and take a probation course just as high-school girls would, and operate on the traditional pattern of activity suggested by the *Queen's Work*, national Sodality office in St. Louis. One priest facetiously

inquired if the director wanted them to receive Communion in a body once a month. But that priest stayed to pray. So did most of the others.

The priests leaped at the opportunity of a sodality and a probation course so eagerly that the director was covered with confusion. These priests wanted the sodality. Some were sodality directors and some were not. But they wanted this sodality not primarily to direct other sodalists, but to help themselves, under Mary's watchful care, to be better priests, holier men, and more effective apostles for Christ and for the Church.

Probation Period

The amazing development was that almost all those priests, and a few others, came to a probation course in the same downtown hotel at a luncheon meeting on the first Tuesday of each month for seven months. This time it was Dutch treat. There they were, faithfully at each meeting, like little children at Sunday school, with probation outlines in hand, ready to listen and to talk back. With academic degrees, and age, and grace, and learning, all over the place, they humbly studied the ABC's of sodality life and the spirit of Mary's children who walked and worked through the centuries and left behind them the monuments of saints.

Before the course was completed the sodality was canonically erected by Bishop Thomas A. Welch and affiliated with the Prima Primaria of the Roman College. The Bishop at first wondered with the caution of one whose many years have been spent in the vineyard, whether you could get priests into such an organization. His incredulity vanished when he was told that they were already "got."

There was still a big hurdle. That was the sodality reception. Would the clergy balk at the public demonstration of childlike devotion and consecration to the Queen of angels and saints? . . . There was no hesitation. These priests, almost unaware of the tremendous drama that was about to unfold in the Cathedral sanctuary, walked humbly in procession, knelt devotedly in consecration, and received a medal from the Bishop which made them children again—children of Mary and children of God, qualified in a new way to enter the kingdom of heaven.

"Mary, Mother of Priests"

For the reception the Cathedral was filled to overflowing with a curious crowd. Father Daniel Lord preached eloquently on "Mary, Mother of Priests." The people, crowded together, tense, eager, and awed, prayed for their priests. Some wiped hidden tears away. When the ceremony was over the priests in the sanctuary burst into a harmonized version of the Magnificat. Twenty-seven anointed sodalists sang the song of praise that was Mary's hymn of thanks

in that day of triumph when the Word was first made Flesh and children of the Redemption were given a new mother. In it was double the fervor of the prayer they pray each evening when another duty of love has been performed, another sacrifice completed, and another day dedicated at the end as at the beginning to the glory of God and the salvation of man.

The Priests' Sodality may be something of a mystery. But the mystery is only the mystery of the grace of God. It may seem something of an insuperable difficulty. In this case the only difficulty was in deciding to take the plunge. It may be something of a surprise. But the surprise is only that the priests clutched at this straw of grace for themselves and their own spiritual betterment rather than for the advancement of lay-sodality activities.

The average American priest has in his soul a solid core of manly piety. But he does not want anybody to know about it. There is a certain amount of human respect in this, and this human respect could easily distort his spiritual development. American priests, as a class, have a deep, and strong, and tender devotion to the Mother of God. But it is to them too sacred and too intimate to share with the world. And the privacy of this devotion may easily stifle the most beautiful love in their life.

The average American priest is also a bit worldly. He is too busy often to pray and too busy to read. He is frequently caught in a deluge of external activities —meetings, calls, instructions, visitors, athletics, recreation, noise, rallies, building repairs, dinner engagements and a thousand other distractions which are sometimes necessary but never more necessary than contemplation of Divine truths and cultivation of Divine grace. Protestantism has never reached into the sanctuary in this country. But secularism has.

But there is a great hope. American priests want to be better. They know they can improve themselves through God's grace and Mary's help. This is the age of Mary, and Mary's priests are the first to recognize that she is the Mediatrix of all graces. Priests can easily see that it is an external grace to associate with their fellow priests primarily on a spiritual basis under the patronage of heaven's Queen. This is the finest and fullest recommendation of a sodality for priests.

Every sodality has a secondary patron. For the priest-sodalists in Duluth it is the Cure of Ars. The saintly French priest lives again if only on a pedestal where fellow-priests may gather and pray for supernatural strength to be always the saints, the scholars, and the apostles they pledged themselves to be when they lay prostrate in the sanctuary at the Bishop's feet on ordination day.

Magazines Disapproved

BY THE

National Organization for Decent Literature

July, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
Authentic Detective

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits of Beauty
Breezy Stories
Buddies
Cartoon Humor
Cheers
Comedy
Complete Detective
Crime Detective

Detective World

Eyeful

Fact Detective
Flirt
Front Page Detective
Fun Parade
Federal Crimes Detective

Gaiety

Headquarters Detective
Hit

Joker

Laff
Laff Annual
Life Romances
Line Up Detective

Movie Play
My Romance

National Detective Cases
Night and Day

Pack of Fun
Peek
Picture Show
Police Record Detective
Popular Songs
Pepper
Police Detective
Popular Psychology Guide
Pix

Real Detective Cases

See
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Strength and Health

Ten True Crimes
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Uncensored Detective

Western Trails
Wit and Wisdom
Whisper
Wink

Collar and Cassock—Collateral

Rt. Rev. Wm. Schaefers

Reflections on the Holy Priesthood

ON the blessed and joyful day of our ordination to the priesthood we became the dispensers of God's graces. Before that memorable day, we could only receive grace, like the layman. We could receive the grace-giving sacraments but we could not administer them. We could attend the holy sacrifice of the Mass and drink of this fountain of grace, but we could not offer it up.

We say of our Blessed Lord that when He was born at Bethlehem He remained what He had always been, namely, God, and became what He had never been before, namely, man. There is scarcely any comparison between the importance of His birth and our ordination. But I would like to point out—may I say it? that there is a parallel between His birth and our ordination: Christ, while remaining God, became man, and we, while remaining the recipients of grace, became the dispensers of it. It is good for us to think in this fashion about His birth and our ordination because it cannot but help make us appreciate more the beauty of the divine plan that effected the redemption of fallen man and gave him a Mother, the Holy Eucharist, and the priesthood.

Then, too, let us not forget that the Blessed Saviour instituted the priesthood before He gave the world a Mother and before He died on the cross. He could have planned the sacred drama differently. He could have waited until the last and instituted the priesthood, say, just before ascension. But He did not. He instituted the priesthood first, or rather at the solemn hour of the institution of the Holy Eucharist. The Holy Eucharist and the priesthood. Inseparable institutions! Christus and Alter Christus—inseparable at the altar.

On the day following the institution of the Holy Eucharist and the priesthood, and while He was hanging on the cross, Jesus gave the world a mother, His mother—the ever glorious Virgin Mary; and after that, having, so to speak, put His house in order, the Son of God gave up His great spirit.

Why is it that we priests are not more conscious of the sublimity of our priestly office? Some of us seem not to care very much whether we measure up as Christ's Ambassadors. We take scrupulous care of our temporal duties. But we have little taste

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Msgr. Schaefers edits the Witchita *Advance-Register*.

for those spiritual occupations which little by little and with God's help could make saints of us. The thought that it simply would be wonderful were we guilty of spiritual gluttony does not occur to us.

The Unsanctified Cannot Sanctify

As the dispensers of God's precious graces we should not only always be in the state of grace but be ever striving to attain personal sanctification. To quote Saint Thomas, "The unsanctified cannot sanctify." The unsanctified come to us in large numbers, men and women who have lost grace. They grieve because they have lost it. Mortal sin has broken them. It is our blessed duty to absolve them of their grave sins; and in doing so, we restore grace to their souls. Penitents come to us literally in multitudes, children of God who want to get rid of the venial sins they are guilty of because, for one thing, they know that such sins are a drag on the soul; it is our blessed duty to absolve them of their venial sins; and in doing so, we increase sanctifying grace in their souls.

Priests live in an atmosphere of grace. Our sources of grace-income are many. We profit hugely from our daily Mass. Each time that we use the stole we gain grace. And there is that blessed companion of ours, the breviary. And the rosary, our mascot. Every priestly word we utter and every priestly act we perform and every priestly power we exercise is uttered and performed and exercised for the salvation of souls. We are constantly enriching others. Sometimes without even knowing it, we have rescued a soul from hell. Each time that we administer a sacrament, we draw on the infinite merits of Jesus Christ, for grace is channeled to us through His infinite merits. It is team work: God's graces through Christ's merits through our priestly administrations. We are so very close to God!

Grace Is Necessary

Let us make sure to seek grace for what it is rather than for what we know about it in a theological way. In our sermons we seldom if ever give a theological treatise on grace. We are too practical for that. But we do tell the faithful in plain, simple language that it is not the number of acres of land a man may own, or the size of his bank account, or his social rank, or the reputation he has made for himself in the field of science that will merit heaven for him.

"No, my dear brethren, land and cash and rank and fame have little or nothing to say. A man may own twenty sections of fertile land at the time of his death, but if that is *all* he has, he is lost. It takes grace to get a man into heaven." Likewise we should say, "It is not the priest's business ability, or the name he has won for himself as a pulpit orator, or the number of degrees he has behind his name that will merit heaven for him. A priest

may have three or four degrees to his credit but if that is *all* he has, he is lost. Like Jack Burke, the parish janitor, the priest too must have grace to get him into heaven."

The little Baltimore catechism has the nutshell answer to what we sometimes call the "mysterious" subject of grace. "Grace is necessary to salvation because without it we cannot merit heaven." At this point some priest may say, "Cut your childish discussion on grace. Moreover, you seem to infer that there are priests who do not know that grace is necessary for salvation. Why, man, this is simply absurd. Every priest knows the need of grace." Of course every priest knows this. There is no such priest as a "does not know" priest. But, and this is the horrible truth! there are madcap priests, priests without grace—priests who pitch grace away as if it were valueless or not necessary—priests who imagine that the collar and cassock is all the collateral they will need—and that if, moreover, they have been successful business-priests, so much the better.

The Devil Hates Priests

Considering who and what the priest is, to say that there are bad priests sounds like an invention. In the child's world, where all is innocence, there is no such a person. I have a little 5-year-old boy-friend who visits me frequently and with whom I romp and play a lot. His name is Willie. I ask the reader's kind indulgence for a moment, for I want to slip in the following intriguing little incident:

After holy Mass was over and while his mother was still saying her prayers, Willie marched up to the side altar and knelt down at the foot of the Blessed Virgin statue. He remained there for a few minutes, then returned to his mother, saying, "Let's go now, Mother. I have finished praying so that I will become a priest." And the mother countered, "And did you pray that you will become a good priest?" Whereupon Willie asked, "Why, mother, are there any bad priests?"

A bad priest, a stranger to God's grace, is in danger of hellfire. Christ cannot love such a one. But He will be merciful even to a renegade priest if only he will repent and cry out, "Lord, save me lest I perish." This is what Mary Magdalen did. And so long as time endures, men will tell the story of her conversion, a classic in the saga that had its beginning at Bethlehem—when mercy Itself came to earth.

We must never ignore the cold fact that no priest is immune from the attacks of the world, the flesh, and the devil. We need the help of God, His grace, to overcome these powerful adversaries. They are, indeed, powerful. The world does not wear a halo. The flesh does not love the spirit. The devil hates priests.

Knee-Deep In Grace

Gratiam in praesenti, gratiam in futuro. Each time we

offer up the Sacred Mysteries, we implore God to admit us into His glory after life on this earth.

"Nobis quoque peccatoribus." The words are said in a loud voice. It is the first time we raise our voice since we began the Canon. *"Nobis quoque peccatoribus."* A moment before we paused to make the memento for the dead. The dead! That God's fearful justice exacts satisfaction for even the slightest faults—the thought of it recalls the memory of our sins. Our sins! Why, we could lose heaven! What if we were denied glory hereafter? But oh, that must not be, cannot be! And so we pray in a loud voice—in a loud voice to make doubly sure that God will hear us:

"Nobis quoque peccatoribus . . . partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus sanctis tuis . . ."

We implore God that we be admitted into the glory that is heaven. We want fellowship with the apostles and martyrs and saints. My, the unction we ought to throw into that plea!

Theme For Meditation

We should meditate more frequently on heaven than we do. We tell God in no uncertain words that we want to get into heaven. We tell Him so while standing at the altar. But for many of us, I dare say it is the only time during the day that we speak thus to God.

None of us knows exactly why we priests give so little thought to heaven. It may be because we have "grown up," you know—we have bigger interests to think and talk about than heaven and angels. We have unfortunately come to look upon the topic of heaven as something suitable only for the chatter of grandmothers and the prattle of children. We have "grown up" so fast that in the rush and excitement of it all we have come to take *childlike* to mean *childish*. We have learned only too well to think and talk like the man of the world. This doubtful achievement is responsible for many of the spiritual ills which afflict us priests. We are too much man, not enough child. And let me add here that the language of the man of the world is the maddest language of them all; whereas the language of the child is the sweetest language heard. The talk and the ways of the child please heaven very much.

The Place of Mortification

Strange that certain little incidents of our childhood should remain firmly fixed in our memory. For instance: there was that day when we read the life of a saint for the first time. It was intensely interesting. We 'devoured' the book . . . and then, with childlike enthusiasm, we decided that we too would become a saint . . . to do heroic things for love of God . . . and

so at the dinner table that evening we passed up the apple pie, causing our good parents to wonder what in the world had come over us all of a sudden. What a little thing to remember for years!

Did I say a "little" thing? At the time we passed up the pie, it seemed to us an act of mortification of almost heroic size. And apparently it still is! for although we are now men and Ambassadors of Jesus Christ, we shrink from performing acts of mortification, even trifling ones. Many of us have not passed up the pie, the pepper and salt, the high-ball, the cigar, or foregone a single siesta in many, many years—not even during Lent. You see, Fathers, we really have not grown up.

Nobis quoque peccatoribus. Let us pray the words with a loud voice and honest fervor. We do want to live all the days of our lives in the state of grace. We do want God's priceless graces in abundance. We do want to come into possession of the glory that is the Beatific Vision.

Men we are, not angels. Sinners we are, not saints. Lovers of self, not of austerities. Yet Christ shares His priesthood with us. For this we can never thank Him enough. And what is more to the point, we owe it to Him to strive to become "regular" angels (excuse the idiom). It would please Him very much to see us try more earnestly to become more like Him. The striving to achieve personal sanctity is always hard. But if we will apply ourselves to attaining a deeper and more abiding love for Our Lord in the Holy Eucharist, we are certain to grow stronger: stronger, and richer in grace. Surely, as priests, we have every right to ask our Eucharistic Master to increase His gifts and reward us with eternal glory. True, we know that we have not loved the Holy Eucharist half enough. But the thought of it ought not to discourage us, nor make us afraid. Because the little love we have given Him—but why go on writing words? The Holy Eucharist is Christ. And ah! with divine ingenuity He contrives to reckon any little unfoldment of our love as His great gain.

"Ex Ore Infantium"

The Lord's Prayer has had to withstand a great deal of mumbling and confusion, especially from children trying to learn it from poor enunciators, or from muttering crowds.

One little boy was heard to pray, "Harold be Thy name." Another begged, "Give us this day our jelly bread." A New York child petitioned. "Lead us not into Penn station."—**St. Louis Cathedral Bulletin.**

"Daddy, What's Adultery?"

How would you answer that child's question?

Joseph A. Connor

"FATHER," said my Favorite Layman, "I wish you'd speak to the Mother Superior or Sister Principal or somebody. There's something wrong with our teaching methods."

I waited, looking noncommital.

"The other day," he went on, "young Joey comes home from the first grade and says to his mother, 'Mommy, what's adultery?' "

My F. L. paused and looked at me sharply, but continued after discovering that I was maintaining proper gravity.

"The next day, Joey and his sister surround me and want to know about impure thoughts and desires . . ."

My Favorite Layman spread out his hands. "Now I ask you, Father—. What would *you* do if a 7-year-old boy inquired about adultery, or a 9-year-old girl brought up the subject of impurity?"

He did not wait for an answer. "I looked into the matter," he went on, "and it turns out that Joey is preparing for his First Communion, and they have sent him home with a catechism which his sister is reading to him. That's where the adultery comes in, because he is learning the Ten Commandments by heart.

"The rest of it is in a printed examination of conscience they have given him."

My F. L. hitched forward in his chair and uttered a hollow laugh. "The pay-off comes," he goes on, "when Joey comes asking me what is meant by coveting your neighbor's wife."

He spread his hands again, "Father, don't you think that's rushing things a bit?"

This is to say that I do, and that I appreciate my Favorite Layman's plight.

I realize that there is something to be said for the idea of taking up certain subjects at a time when they do not involve the emotions and when there is no risk of generating the very complications which we are intending to avoid and avert.

Also, I know there are children and children, and homes and homes, and environments and environments; and some of them are pretty awful. Still, by and large, I should guess that the little ones come to the age of First Communion wholly innocent. And while I don't want to confuse innocence with ignorance, I do think there are things that are better left untalked-about at that age.

After all, I wonder whether the Israelites, with all their precocity in evil at the time of Moses, rushed around shouting all the Commandments at their

7-year-old youngsters. And whether they did or not, should we? Isn't there a time and place for everything—including even, perhaps, some parts of the Decalogue?

But I am aiming at larger considerations here. This article has a broader purpose than that of merely getting a grouse off my chest. From other observations as well as those cited, I have been thinking for a long time that maybe we're wrong in some of our methods of teaching.

I don't decry memorization as worthless. There is no point in throwing out the baby with the bath-water. Some bits of information must be fixed in the mind first, and meditated upon later. And there is definite value in learning wonderful thoughts by heart, even if comprehension must wait upon advancing age and wisdom.

The Purpose of Preparation

But it does seem to me that the main purpose of the preparation for First Communion should be that of awakening in children some measure of realization . . . real-ization . . . of the Real Presence and its meaning.

It strikes me that we would rear a generation of saints if we could somehow get into the minds of youngsters sufficient comprehension and appreciation to make them want, of their own volition, to become daily communicants right from the beginning, and to persist in Mass and Communion daily until death. Wasn't that what the Holy Father had in mind when he told us to admit the little ones to the sacrament?

I stand to be corrected, but my judgment is that the questions of wife-coveting and similar sinfulness might well be left for a later and more appropriate time, when they would not be quite so confusing and precocious.

Nor does the question stop there. From my observation, I suspect that mere memory is over-stressed and understanding neglected in American schools.

That this should be so is the most natural thing in the world. It is so much easier to say to a class of children, "Learn Pages 43 and 44 by heart for tomorrow," than to lead even one of them to a real comprehension of any one sentence on those pages. Yet to achieve the latter would be to accomplish more.

"By the Nose"

Perception is not understanding. Perception is not education. Perception is not thought. I would rather guide one child into a real understanding of the statement that two times two make four, than to lead a whole school by the nose through purely parrot-like addition, subtraction, multiplication, division, fractions, decimals, geometry, trigonometry, calculus and anything else you care to mention. I would rather have one child really grasp something of the meaning of the Blessed

Eucharist than to marshal platoons and regiments of them through uncomprehending recitations of the Summa Theologica.

The reason I say this is that it seems to me that the whole western world is poisoned today by learning divorced from understanding. "The awful weight of knowledge without God," I have heard it called; and it is without God if it is without wisdom and comprehension. It is not quite true that a little knowledge is a dangerous thing. Any knowledge at all is a dangerous thing if it is not deeply rooted in Christ.

Nothing is more eloquent of the mental atmosphere of our time than the fact that it is difficult to make clear what I mean. It ought to need no more than mentioning; explanation should be superfluous. But for far too many, it isn't superfluous, and those for whom it is will have to bear with me.

I mean that a violet is blue because Somebody has made it blue. Somebody has made a choice. Somebody has said in a voice of thunder that violets ought to be blue. If we don't see that, then there is no point at all in knowing anything whatever about violets; because violets are meaningless. And until we do know this fundamental fact—until we real-ize it—we cannot begin thinking sensibly about violets or about anything else. A man who understands can spend a life-time writing shelves of wise books about violets; a man who doesn't understand will be mute or will write nonsense.

Memorization Is Not Understanding

A child who merely memorizes the Catechism, without any grasp of its meaning, has only done in reverse what the printing-press does. He has simply transferred the words from the page into his head. Thus far, he might as well be memorizing in a foreign language. Now I know that it is impossible to memorize in a familiar tongue without undergoing, willynilly, some measure of comprehension. My point is that the understanding is not in proportion to the memorization; that too much emphasis is placed on the latter, and not nearly enough on the former.

I accuse our educational systems not of laziness, but of insufficient charity. We are in pretty deep here. We have fallen into the habit of thinking of charity in terms of bread and housing and clothing. There is materialism involved. "I was hungry and you fed me, thirsty and you gave me to drink, naked and you clothed me, in prison and you visited me." Who, hearing those words nowadays, applies them to the spirit?

Who thinks of the hunger and thirst, the nakedness and captivity, of the mind and the heart and the soul? There is a charity that is required of the teacher,

of the preacher, of the writer, of the artist.

Is it not devilish uncharity that produces those mad modern works of "art" that are meaningless to the beholder? Do not they betray a savage selfishness and egotism? Are they not the result of a vicious self-idolatry? Are they not blasphemous because they scorn the two great commandments which contain the law and the prophets?

I say they are; and there is much teaching and preaching and writing that is branded with the same strange and hidden sinfulness. The teacher who loves her pupil with the love of Christ will not suffocate him with home-work and memory-exercises and term-examinations in which he merely transfers back to the page what he has lifted from it and stored against the dreadful day as a squirrel stores nuts against the winter. She will be concerned more with what he understands.

Why is it that in an art class we can see plainly that there is little point in merely—I say merely — copying, whereas in other studies we make it nearly the be-all and end-all of education? Why does an art teacher praise the child who draws differently, while a catechism instructor insists upon the exact repetition of precise words, without striving for understanding of meaning?

Teaching Requires Self-Sacrifice

Perhaps I can make the point clearest by talking about my own trade. To me, it is the task of a writer first to strive for total understanding; and then to state or re-state in the terms that will be most easily and completely comprehended. The ivory-tower intellectualist with his multi-syllabled words, arousing astonished admiration without understanding, is simply a poseur, an egotist, a performer, a trapeze-artist. He lacks charity. He does not love God, or he would realize his own mountainous stupidity. He does not love his reader in God, or he would try to build a bridge of simple expression across which the reader could cross to share his understanding. The job of the Christian writer or the Christian teacher is to suffer himself the crucifixion of meditation, and having arrived at understanding, to hand it over to those who cannot or will not think. The abstruse teacher or writer is an idolator, and charity is not in him.

Then this, it seems to me, is at root what is wrong with our schools: They need more charity. They need more of the love of God which will lift the teacher ever higher in comprehension of the things of God; and then they need more of the love of children which will bring that understanding down to the child's level, leading him gently up the incline of realization. I have been interminable about getting to the point, but the point is this—that our teachers of re-

ligion while handing the catechism to children, should also take it home and make it part of themselves. Let them then convey to the little ones that a husband and wife are related, and that it is as wrong to steal a husband as to steal a child; that it is simply kidnapping. Later, will formalize what the youngster now understands as far as is good for his tender years.

Appreciation Through Humility

As for the other matters which I mentioned in the beginning, it is certainly old-hat to say that the way to teach purity is to teach purity, while avoiding as much as possible all mention of its opposite. But here, too, there are deeper depths; and the abyss into which they plunge is called appreciation. The ladder that leads down is named humility. We do succeed rather well in teaching our youngsters that their souls are priceless; we have not accomplished as much for the body. I wonder how it might work to have children close their eyes for one minute each morning, as an exercise in realization of what it would mean to be blind, and in appreciation of the gift of sight and the evil of misusing it. Or what depths in their souls might be stirred if they were required very briefly to pretend that their arms were paralyzed so that they could not even brush back their hair! Would they then begin to grasp the fact that their hands are birthday presents, and that they must be guarded lest they turn against the Giver of all gifts? After that, would the Ten Commandments have more meaning?

I am merely trying to say what I think is the function of a teacher. It is a far higher and nobler and holier function than that of merely listening while youngsters rattle off memorized phrases. And the open sesame to it is the word and the virtue called charity. I say so who have no right to speak at all.

Need of Dogma

Religion cannot but be dogmatic; it ever has been. All religions have had doctrines; all have professed to carry with them benefits which could be enjoyed only on condition of believing the word of a supernatural informant, that is, of embracing some doctrines or other.—J. H. Newman, Difficulties of Anglicans.

The Cross and the Klan

"The Cross is something to be borne, not burned; something to be experienced, not exploited. Its glory is not seen in flames of hate, but only in the light of love."—**Dr. Louis D. Newton, Baptist Minister.**

Sermon Suggestions

✠*J. F. Noll, D.D.* *For the month of July*

Contrition

July 10

We have seen that for the worthy reception of the Sacrament of Penance we must first of all examine our conscience, to ascertain in what ways and how often we have offended God grievously since we received the same Sacrament the last time. Then we should awaken sorrow for our sins. This done, we enter the confessional, and acknowledge our sins to God's representative, the physician of souls, the priest. The priest, in turn, gives us absolution, in the name of Christ, and also stipulates a penance, which we are expected to perform after our confession.

Our sorrow for the worthy reception of the Sacrament of Penance must be (1) supernatural; (2) must be combined with a firm resolution of amendment; and (3) we must reflect if we would awaken it.

(1) The most important part of these several requirements is supernatural sorrow for our sins, because God will certainly not forgive us, even through the Sacrament, if we have no intention to desist from committing the same sins anew.

Whenever you talk about the Sacrament of Penance with the non-Catholic you should emphasize its chief requisite, contrition, because he entertains the notion that Catholics may sin as much as they choose, and may continue to offend God after they will have gone to confession. His prejudice against Confession would be well grounded if it were true that no sorrow and an amendment of life were required of one who makes his confession. It is certainly not the Church's fault that such unwarranted impressions are held, because she certainly does emphasize the need of supernatural sorrow or contrition in her teaching on this Sacrament.

When we say sorrow must be supernatural, we mean that the sinner must grieve over his sins principally because he has offended God or has deserved God's punishment in the other world. Natural sorrow would not suffice. For instance, if a child regretted something he did because he received a severe punishment for it from his parents, that sorrow would not be supernatural. If a gambler is sorry because he lost a great deal of money in a game, that sorrow would not be supernatural.

Our sorrow must be related to God in some way. If we are sorry for our sins because by them we lost the right of Heaven and deserved the punishment of hell, the sorrow is supernatural, but imperfect. It is supernatural, because Heaven is what it is because God is there; and because the chief punishment of hell is the privation of God. But we should strive at a higher sorrow than that. It should arise from love. When we are sorry because we have offended God Who is infinitely good, and because His laws, meant for our own good, should be observed, our sorrow is supernatural and perfect.

(2) Interior sorrow often manifests itself exteriorly as in the case of Madgalen, who bathed the

feet of Christ with her tears (Luke VI); or of St. Peter who, after denying Christ, "went out and wept bitterly" (Matt. XXVI, 75).

However we do not guage one's sorrow by the manner in which it affects him exteriorly, because sorrow is really **grief of the soul** for having been disloyal and disobedient to God.

Sorrow, to be genuine, must be coupled with a "firm resolution of amendment." In fact, if you would satisfy yourself whether your sorrow is sincere and earnest, you need only answer affirmatively the question: "Am I prepared to employ the means necessary to overcome the grievous sins which I am about to confess?"

What if a mother, after punishing a child for an act of disobedience, asked him whether he would ever do it again and he answered "Yes." She would likely give him another punishment more severe than the first.

Now you may not have in your mind that you will go on committing your sins, but your confession might be unworthy if you did not actually think about amendment. We fear that there are many who, because of routine, after examining their consciences, enter the confessional without having given any thought to the awakening of sorrow.

We have already told you that it is the Sacrament and not the priest who administers it, which takes away your sins, and that Sacrament would not have its effect if there were an obstacle in the way—and the absence of supernatural sorrow is an obstacle.

(3) The best way to awaken sorrow, after the examination of your conscience, is to try to realize that some of the sins you have committed, would, if they were not forgiven, make you deserving of everlasting punishment. You certainly want to have them forgiven and, therefore, you sincerely regret that you have committed them. This, as we have intimated, is imperfect contrition, although supernatural. Then you will try to recall your relationship to God as a child who has been disobedient to Him, as a soldier who should have actually been fighting for Him instead of acting as a traitor. You should bring to mind that the infinite love of God led Him to come down from Heaven to earth and to die on the cross for your salvation. You should try to elicit and act of perfect love in which you tell Almighty God that you "love Him above all things from the bottom of your heart, **because He is infinitely worthy of such love,**" and that, therefore, you will not wilfully offend Him again in any serious manner.

Then you have the higher kind of contrition which, coupled with the confession of your sins and absolution, will effect a thorough cleansing of your soul. You should, of course, trust in the infinite mercy of God, and that mercy is displayed in the Sacrament of Penance, which is called "the Sacrament of Mercy."

After your confession you should feel that you are forgiven as thoroughly as was the young man to whom Christ said: "Be of good heart, son, thy sins are forgiven thee"; as thoroughly as Madgadlen felt when she was forgiven when Our Lord said "Many sins are forgiven her because she has loved much."

Catholics are urged to receive

the Sacrament of Penance often even if they do not fall into serious sins, because through that Sacrament they receive additional sanctifying grace. Frequent confession assists greatly in leading one to know his weakness, and it keeps him in the disposition to strive from day to day not only to overcome evil, but to do good.

Extreme Unction—1

July 17

Some Protestant sects "anoint the sick" whether they be in dying condition or not, but they do not hold such anointing to be a Sacrament. Their **opinion** amounts to nothing in face of the practice of the Universal Church from the days of the Apostles, and of the practice today among three-fourths of all Christians.

Let us (1) examine the text of St. James (V, 14-15); (2) see what makes Extreme Unction a Sacrament; and (3) its secondary effects.

(1) The Scripture authority for the Sacrament of Extreme Unction is contained in the fifth chapter, 14th and 15th verses, of the Epistle of St. James. It reads:

"Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins they shall be forgiven him."

That this practice was actually prescribed, is clear from its use in the Church from Apostolic times.

The Protestant version reads a little differently. It reads as follows: "Let him call for the 'elders' of the Church"; its implication being that elders were not priests, that they were lay-people and that, therefore, Extreme Unction is not a Sacrament. It would take too much time to argue about this play on words and their significance. But why should lay people be called in to pray for the sick and to anoint them with oil, when the spiritual care of the sick evidently belongs to the clergy? In the new translation even the Douay Version uses the word "elders," who, in Greek are called "presbyters."

The word "presbyter" might be correctly translated "elder," but the important thing is to determine what the word "elder" connoted to the people of the first centuries, when the New Testament was written. The first priests were "elders" in the sense that they were not young. But it is presumptuous to suppose that the word "elder" had the same meaning then as in our day.

In all living languages, that very word has taken on an entirely new meaning in the past centuries. For instance, the word "signor" in Italian; "senor" in Spanish"; "monsieur" in French, "sir" in English, are all derived from the Latin word "senior" whose strict meaning is "elder." These words are applied not only to elderly people today, but also to young people. In England, even a baby baronet is entitled to the word "sir." That those words ascribed a mark of dignity, and that that word "presbyter" connoted the dignity which belonged to the priesthood, is clear from the fact

that the official liturgical word for "priesthood" is "presbyteratus."

The order still stands: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." It is the Christian practice throughout the centuries which should settle the matter and it has ever been the practice for the relatives of the sick to call in a priest to anoint the afflicted one with consecrated oil, and to pray over him.

(2) That the anointing of oil, together with prayer, was not to be merely a symbol, but was actually to remove sin and to impart grace, is clear from the words "and the prayers of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins they shall be forgiven him." This anointing must be a Sacrament, or it could not take away his sins.

The olive oil used in the anointing of the sick is consecrated by the Bishop on Holy Thursday of each year, as is also the oil which is used in the Sacraments of Baptism, Confirmation and others. Oil is a symbol of strength, having been used from time immemorial by athletes. It symbolizes, also, healing. Since it is administered "in the name of the Lord," every Christian should readily perceive that it must be one of the Sacraments, and, therefore, it is to be administered by an official representative of the church.

How sick must a person be before this Sacrament may be administered?

He must be "in danger of death," either because of sickness or an accident. This does not mean that he must be near death's door. On the contrary, the Church would have relatives call for the priest to administer the Sacrament of Extreme Unction as soon as the physician says there is danger. It would require a real miracle to restore a sick person to health if he were actually dying.

(3) The physical effects of this Sacrament, or the "cure of the sick man" is secondary, that is why not all people who receive the Sacrament are restored to physical health. However, every Catholic priest can testify, and numerous physicians, Catholic and Protestant, will also testify, that immediately following the reception of Extreme Unction, the condition of many sick persons becomes improved, and they are often restored to health. In fact priests are sometimes asked by non-Catholics if they might receive this Sacrament, even though they were not ready to enter the Church—believing as they did, that Extreme Unction often starts restoration to health.

Does it not seem eminently fitting that a Sacrament should have been instituted by Christ, designed to prepare people for their entrance into eternity, to remove the "remains of sin," even of sin repented of but often viewed not too seriously; a Sacrament calculated to relieve the dying person of fears and anxieties, and to restore peace of mind, so that death may be faced, as it should be faced by the true Christian, bravely and even cheerfully?

You could not have followed our instructions on the Sacraments without being filled with gratitude to God for all that He does for the sanctification of the

members of His Church—His own dear children, and heirs of life eternal in His paradise of glory and bliss.

Extreme Unction—2

July 24

Although you are told that there are some Sacraments which are not necessary for salvation, it does not mean that they should be regarded lightly. Every one of the seven was instituted by Christ for a very definite purpose, and every one, therefore, is of very great importance. One can conceive a person saving his soul, without receiving the Sacrament of Extreme Unction, but it is likely he would have a longer purgatory if he did not receive it.

If Baptism is necessary for salvation the reason is very clear. Without Baptism there would be no Christians, and every one in the entire world would still be pagan. There would be no members of the divine Church, which Christ established and ordered to be carried to all nations. But if the priest often risks his life to bring Extreme Unction to the dying that Sacrament also must be important.

Let us consider (1) when you should send for the priest to administer Extreme Unction; (2) how you should prepare the room for the Sacrament; and (3) how grateful you should be for this Sacrament.

(1) The teaching of the Church as we have been informed, is that one may receive the Sacrament of Extreme Unction only if he be in danger of death by sickness or as a result of an accident. The Sacrament, therefore, could not be administered to one who was about to take a perilous trip, or venture on a dangerous undertaking. But when the physician in attendance pronounces the sickness of a Catholic dangerous the priest should be sent for. This applies even to a child who has attained the age of reason.

Many relatives of a dangerously sick patient hesitate to call the priest to anoint him or her for fear that the patient, not realizing his danger, would become scared into believing that death was imminent. Every one should know that Extreme Unction is not going to hasten death, but rather that one of its effects is actually to retard it. What patient would honestly wish to wait until he lapsed into unconsciousness before receiving this Sacrament? He should wish to receive it when he has the complete use of his reason and of his senses.

Neither should one hesitate to send for the priest because it would be a great inconvenience for him to respond to such a call as, for instance, when he is instructing the children of the school, or instructing converts in the evening, or even after he will have retired at night. Every parishioner has a claim on the priest's time, and particularly before he dies. If the priest can assist in removing the remains of sins, and in preparing the dying person for a greater welcome by his Judge, evidently he wants to do that.

Of course, a priest should not be called out at night if the physician believes that there will be no risk in delaying his visit until the next day.

Extreme Unction should be administered, according to the mind of the Church, by the pastor of the parish to which the person belongs, even if some other priest had been called to hear the patient's confession.

A priest may be summoned to anoint one who has just expired. Theologians believe with scientists that the soul does not leave the body immediately with the last breath of the dying person; that it may linger in the body for at least half an hour thereafter. Hence during that time the priest should be called to give conditional absolution and Extreme Unction.

(2) If the sick person be anointed in a hospital, it is likely that the good Sister, or one of the nurses, will prepare the requisites for the administration of the Sacrament. But if the priest is called to the patient's home there should be placed at the side of the bed a stand or small table, properly covered, and on it a crucifix and a candle. There should also be a dish holding five pieces or small cotton balls.

Since the Viaticum (Holy Communion for the dying) is usually given immediately following Extreme Unction, there should be on the table a glass of water and a spoon and a finger towel.

If members of the immediate family or other relatives are present, they should reverently kneel round the bed, and pray while the priest administers the Sacrament. If, at the same time, he says prayers for the dying, they should, of course, make the responses.

If it be the will of God that the person should die, he will be all the better prepared for it after having received this Sacrament; but if it be God's will that he should recover, the Sacrament, according to the teaching of St. James, will hasten the recovery. Therefore there could not possibly be a good reason for Catholics to have their loved ones wait until too late to call the priest to administer Extreme Unction.

Even non-Catholic physicians recognize that something extraordinary happens through Extreme Unction. The patient becomes usually more peaceful and calm, which disposition usually enables the physician's services to become more effectual.

Non-Catholics, who observe the effects of Extreme Unction, are agreed that the Catholic religion is the best one in which to die, even if it be a harder one in which to live.

Oliver Wendell Holmes was once asked by a clergyman what effects religious beliefs had on the minds of the dying, and his answer was: "So far as I have observed persons nearing the end of life, the Roman Catholic understands the business of dying better than Protestants. I have seen a good many Roman Catholics on their deathbed, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by."

(3) You have never heard, I am sure, that a Catholic who practiced his religion during life was ready to change it at the time of death. But it is quite common for Protestants who gave little thought to the Catholic religion during their lifetime asking for admission into the Church before they die.

St. James, who describes the effects of Extreme Unction, distinctly says this about one of the effects: "The prayer of faith shall save the sick man; and the Lord shall raise him up."

Of course, Extreme Unction will not always have that effect; if it did, a Catholic who received the Sacrament whenever he was seriously ill would never die. But the implication is—and every priest has witnessed it—that the person will often begin to recover even after the doctor will have told relatives "there is no hope."

This reminds me of telling you that one may receive the Sacrament of Extreme Unction as often as he is brought low by a different illness. It can even be repeated during the same illness if it endures long and the person will have been able to be up and around after a previous anointing, and once more lapses into a serious condition.

In these days of more frequent sudden death by heart attacks or by apoplexy or cerebral hemorrhage, there is good reason for us to pray with the Church for the protection "against a sudden and unprovided death." A sudden death is not an evil if a person should be ready for it, but it would be the worst thing that could happen if he should be in grievous sin. This thought should induce those who are not living as good practical Catholics, or who receive the Sacraments of Penance and Holy Eucharist only a few times a year, to change their ways, so that they will be better prepared to enter eternity should they be called suddenly without the advantages of the Sacrament of Extreme Unction, and of Holy Viaticum.

People do not truly love their relatives who are seriously ill if for a human reason they neglect to call for the priest to do what he can for them spiritually, and especially through the special Sacrament which was instituted for just such a crisis. Extreme Unction will not cause one to die a minute earlier, but will enable the person to die much better prepared. Neglect on the part of relatives to bring these benefits of the Church to the dying person will certainly not be recalled cheerfully by that relative after his or her death—and they will be held accountable by God for their responsibility for such neglect.

Holy Orders—1

July 31

It could be presumed that Christ would institute a Sacrament to be administered by one who enjoys the fullness of His priesthood, designed to empower others to administer the Sacraments generally. He did this when He instituted the Sacrament of Holy Orders.

We shall briefly consider (1) what Holy Orders is; (2) what the priest's chief function is; and (3) why the priest is needed.

(1) According to the Council of Trent, Holy Orders—sometimes simply called "Order"—is a Sacrament instituted by Christ, by which there is set up in the Church a Hierarchy constituted of Bishops, priests and subordinate ministers, and it, like Baptism and Confirmation, imprints an indelible mark or character on the soul of the one who receives it.

The priesthood is conferred by

the Bishop, Archbishop, Cardinal or Pope, on one who has previously reached the office of Deacon. In the ceremony of ordination the Bishop imposes his hands on the candidate for the holy priesthood and invokes the Holy Ghost to enter his soul. He clothes the candidate with stole and chasuble, anoints his hands with the Oil of Catechumens, and presents him with a chalice containing wine and water with the paten, on which rests an unconsecrated host, saying:

Receive the power to offer sacrifice to God to celebrate Mass, both for the living and the dead.

Thereupon the one being ordained celebrates Mass from the Offertory until the end jointly with the ordaining prelate.

Towards the end of the ceremony the Bishop again imposes his hands on the candidate's head, saying:

Receive the Holy Spirit; whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained (John XX, 22).

(2) It hardly needs to be said here that the Catholic clergyman is called a "priest" because his primary purpose is to lead the congregation in the worship of God by ordering the New Testament Sacrifice instituted by Christ Himself at the Last Supper. It is called the Sacrifice of the Mass.

Evidently one could not have the power to offer the Sacrifice of the Mass or to forgive sins unless he were empowered to do both through a special Sacrament.

Mention is made in the New Testament of the transmittal of priestly powers to others by the Apostles themselves, in order that all people to whom the gospel would be preached might have the benefit of the services of the priesthood. In the Acts of the Apostles (XIII, 3) we read that Paul and Barnabas were ordained and consecrated Bishops "by prayer and the imposition of hands." In his second Epistle to Timothy (I, 6) St. Paul speaks of consecrating Timothy. Reference is also made to the elevation of men to the order of Deacon (Acts VI, 3-6).

The Church regards Holy Orders as the highest calling, and so does the Holy Spirit, as we read in the case of Paul and Barnabas:

The Holy Spirit said to them: "Separate me Paul and Barnabas for the work whereunto I have taken them." Then they fasting and praying and imposing hands, sent them away. So they being sent by the Holy Spirit went to Seleucia (Acts XIII, 2).

In addressing Timothy, whom he had himself ordained, St. Paul said:

I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands (2 Tim. 1, 6).

(3) If Christ was to be with His Church until the end of the world, carrying on through her the same mission which He entrusted to the Apostles, then evidently the Apostles must have successors throughout the ages—Bishops and priests—duly commissioned to preach the gospel, to baptize, to forgive sins, and to carry out the injunction of Christ at the Last Supper when He offered the first Mass, "do ye this in commemoration of Me."

St. Ignatius of Antioch, who died in the year 107, speaks of the Bishop as one who received his ministry from Christ. St. Cyprian,

who died in the year 258, calls Bishops "successors of the Apostles by ordination." Pope Sylvester I, who died in the year 355, declared that "The Episcopal grace is given by God through men; men imposing hands; God bestowing the grace." St. Gregory of Nyssa, who died in the year 395, said of the newly ordained priest: "He who was but yesterday one of the people becomes suddenly . . . the dispenser of hidden mysteries."

The Greek Schismatics place the greatest emphasis on the need of the Sacrament of the Holy Orders, and those Anglicans, who hold that Apostolic succession is necessary, claim that they have the same because they received the Sacrament of the Holy Orders. Of course, the Catholic Church does not agree that the clergymen of the Church of England have valid orders, because the priesthood was abolished in England under Elizabeth in the sixteenth century.

In modern Protestant religions the clergyman unordained by a Sacrament is called a "preacher" and does not even attempt to offer sacrifice, which God Himself constituted the one way of worshipping Him as no other being may be worshipped. The priest is irrevocably consecrated to God and his ministry is solely for the people. That is why he is and must be revered. He is God's agent in this world for the spiritualization of the individual and society.

Holy Orders—2

August 7

I reminded you several times during the course of our instructions on the Sacraments, that most of them depend on the Sacrament of Holy Orders, by which one is empowered and commissioned to exercise the ministry of Christ; and I have told you that if Protestants do not have all seven Sacraments, it is because their clergy never received valid Holy Orders, which is needed for the Sacraments: Holy Eucharist, Confirmation, the power of consecrating. In fact, they would also need Apostolic succession even for the commission to preach.

The Sacrament of Holy Orders was (1) instituted by Christ at the Last Supper; (2) it was conferred by the Apostles on others; and (3) it is preceded by the reception of other Orders known as Minor and Major.

(1) The first duty of the priest is to offer the sacrifice of the New Law, and to be the instrument by which Christ Himself can be a "priest forever." At the Last Supper our Divine Savior made it clear that He was establishing a new "Covenant" in His own blood. He related it to His immolation on the cross the next day.

It was forefold by David, and later emphasized by St. Paul, that He would be a "priest **forever** according to the order of Melchisedech." He could not be a "priest **forever**" here on earth except through the instrumentality of others, empowered to offer the identical sacrifice He offered the night before He died. After He made that offering in person He said to the Apostles who were at the table with Him, and who had received Holy Communion at his first Mass, "Do ye this in commemoration of Me" (Luke XXII, 20).

St. Paul tells us that order would be carried out "until He comes," hence through succession of the Apostles.

Then three days later, on the day of His Resurrection, addressing the same Apostles, He empowered and commissioned them to forgive sins, with the words: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven, and whose sins you shall retain they are retained" (John XX, 22).

God's way of remitting sin and of conferring sanctifying grace through the ages was to be through Sacraments, but not every one is empowered to administer Sacraments, such as the Holy Eucharist and Penance. It was necessary, therefore, for Him to institute a Sacrament for each of these purposes, as He instituted a Sacrament to take away sin in the first instance. Holy Orders is not necessary for salvation. God could not make its reception in all cases dependent on the presence of the priest.

(2) We read in the New Testament (Act XIII, 3) that Apostles consecrated Paul and Barnabas with "prayers and the imposition of hands"; and also (2 Tim. 1, 6) that St. Paul, in turn, consecrated Timothy. Apostolic succession was thereby started, and has continued since the days of the Apostles down to our times.

While the imposition of hands with prayer is regarded as the essence of Holy Orders, the ceremony as it takes place today is an elaborate one. The Sacrament is conferred during the celebration of Mass which is interrupted several times. The candidates for ordination first prostrate themselves on their face before the altar while the Litany of All Saints is chanted; then the Bishop imposes his hands upon the head of each one separately, and all priests witnessing the ceremony, after placing the stole over their shoulders, do the same thing. Then the candidate is invested with stole and chasuble.

Following the singing of **Veni Creator Spiritus** the Bishop anoints the hands of each candidate with sacred chrism in the form of a cross, and empowers him to bless and to sanctify the things blessed. He then delivers to each the chalice and paten with words which impart to him the power to offer the Holy Sacrifice of the Mass.

I have told you that from the Offertory until the end those being ordained recite the Mass with the Bishop, and even the prayers of the Canon and Consecration, which are usually said inaudibly, are said loudly by both Bishop and those offering the Mass with him. This is called co-celebration.

After the Communion of the Mass the power of absolving from sin is imparted with the same words Christ addressed to the Apostles: "Receive the Holy Spirit; whose sins you shall forgive they are forgiven" (John XX, 22).

The newly ordained promise their Bishop, or, if they be Religious, their high Superiors, respect and obedience.

(3) During the course of theology pursued by the candidate for the priesthood, the Bishop confers **Tonure** on him, at which time he is invested as a cleric, and reminded that he is "taking the Lord as his inheritance." The word "Tonsure" derives its meaning from the cutting of five bits of hair from the front, the back, both sides and the crown of the head by the Bishop. From that day until

the end of his life, in Catholic countries, a small space on the crown of the head is kept shaven to remind others that he belongs entirely to God.

A year later two **Minor** Orders are conferred on the tonsured one, and after another year, **two other Minor Orders**, which delegate and commission him to take care of the church and serve at the altar.

Then later the **Subdiaconate** is conferred solemnly. From that day the candidate is obliged to recite the Divine Office throughout his life and to observe celibacy.

Then comes the Diaconate, about which we read much in the early Church, even during the time of the Apostles. It confers the power to preach, to baptize, to dispense Holy Communion. After pursuing further studies the deacon is ready for the order of priesthood.

When the priest is elevated to the Episcopate he receives the fullness of the priesthood, is empowered to transmit the Sacrament of Holy Orders to others, and given wider jurisdiction in the government of the Church.

No dignity is higher than that of the priesthood and no other service to mankind can compare to it. Therefore parents should regard themselves as especially honored by God if He invites their son to embrace this state of life. On the other hand, they should not exert pressure on their boy to prepare for the priesthood if he himself has not a leaning and a strong desire for it. The Church needs priests badly everywhere in the world; and if a young man should like to serve God professionally throughout life as His special agent in promoting the sanctification and salvation of souls, the priesthood offers him that glorious opportunity. It is a high vocation, and therefore, boys should pray from youth to ascertain whether God would have them embrace it.

The Bishop's Guest

An American bishop in south China was entertaining a group of fighter pilots from a nearby Flying Tiger air-strip. The principal narrator was a tall, phlegmatic, non-Catholic Texan. He had the Bishop sitting on the edge of his chair as he gave a vivid description of an air-battle on the previous day over the Japanese held city of Canton. He told with gestures of being 'jumped' by six Jap Zeros, but he did not explain the climax how his P-40 eluded his pursuers.

"But how did you ever come out of that one alive?" His Excellency asked excitedly.

The Texan paused and inhaled on his cigarette before giving utterance.

"How, Bishop?" he said. "Just by the grace of God, damnit, Bishop, just by the grace of God!"—**Contributed.**

Book Reviews

The Summa Theologica of St. Thomas Aquinas in English, 4,000 pages, New York, Benziger Brothers, $48.00.

THE thirteenth, noblest of all centuries, saw the birth of the most scholarly of all saints, and the saintliest of all scholars; a man who performed as many miracles as he wrote articles; a man who not only confuted all the errors of past times, but also supplied invincible weapons for overcoming the errors which were constantly to arise in the future; a man who received this praise from the very lips of the Lord Christ: "Thou hast written well of Me." The thirteenth century saw the birth of St. Thomas Aquinas in 1225, and his death in 1274.

The nineteenth century saw a rebirth of him when in 1879 Pope Leo issued the Encyclical "on the Restoration of Christian Philosophy according to the mind of St. Thomas Aquinas, the Angelic Doctor." Therein he reminded us of the necessity to return to the Summa, "because of its solidity and excellence above all other teaching."

It was reserved for the twentieth century to give to the English-speaking world a comprehensive, a complete, splendidly edited translation of the book. Never before have I come across a work so monumental, so useful, and yet so easy to consult, so convenient to handle as these three large volumes of the Summa in English. It is in a right royal manner that the Dominican Fathers have done their task of translating the Summa. With glee and gratitude I greet their work. My advice not only to priests and to preachers, but also to business and professional men is not to fail to purchase and peruse a book which will bring them the solution of any problem they may have at hand. Supposedly written for scholars, I cry out that the Summa is a treatise for ordinary people. In all truth it can be compared to the Gospels which are so profound for the learned, but so plain to the "hoi polloi." Clear as a crystal, the Summa is "food for adults but milk for the little ones" as Aquinas himself asserts in his Prologue. Go to Benziger, examine the Third, the key-volume and you will realize that we have here the greatest human book ever written—the Bible being divine.—J. M. Lelen.

A Vade Mecum For Teachers of Religion, by Sister M. Catherine Frederic, O.S.F., Milwaukee, Bruce, 1948, 344 pp., $4.00.

THIS book will be welcomed by many people. It is filled with the type of information seldom found in books on religion. For Sister has gathered together interesting material on the liturgical cycle and the liturgical functions, popular devotions, symbols, canon law, the Bible and Catholic Action. Besides there are supplementary sections devoted to ecclesiastical terms and abbreviations and short biographies of the saints likely to interest school children. Finally there is a complete index. All this information is given in simple language, interesting without being too detailed or technical. I feel that study clubs, convert classes, and those Catholics who like to know their religion

and its practices well, will find this book a treasure.

There are two features which will recommend it to the teacher of religion. The first is the excellent bibliographies with which the various sections of the book are closed. Sister has gathered up-to-date books and pamphlets which treat more fully the topics she has discussed briefly. These are well-chosen and are divided into those for the teacher and those for the children. Teachers will also welcome the suggestions and the concrete examples for making religion "vivid" to the children. Her suggestions apply not only to the religion course but to the other courses as well.

I should like to suggest, however, if this book is ever revised, that the section on ecclesiastical terms be examined more carefully. Some of the definitions seem to lack exactness; others seem to be too technical. For instance: the word "diriment" is too technical for the average person looking up the term "disparity of worship," even though diriment is defined in the text itself. The same criticism applies to the word "theca" under the definition of reliquary. I believe that "determinism" is not entirely synonymous with "fatalism" and it certainly deserves a place of its own in the alphabetical list. Is it correct to say that Socialism is "based on" the doctrines of Karl Marx? can ecstasy be given a secondary meaning of mysticism? is the function of tradition only that of "supplying certain information which the Bible does not give"? The word "spiritual" in the definition of materialism certainly needs clarification and it is not correct to say that Theism "commonly" rejects the Christian view of God. These are suggested improvements. They are but small criticisms of a very fine piece of work.—J. P. McManus, S.S.

A Catholic Dictionary, by Donald Attwater, Macmillan, New York, 1949, 562 pp., $5.00.

THIS book is to be one of the best sailors on the sea of success for its appeal is to a numberless class of readers: for instance, to those who in the slightest degree are interested in primitive Christianity; to those who want to attack the Church without making fools of themselves; to those of us who desire to see how logical, how lucid, how Scriptural, how reasonable and comforting are the facts of the Faith; to those who crave to have at hand a general work of quick reference to the signification of the words, terms, names, and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions, and organization of the Church. Decidedly for journalists, lecturers, professors, columnists, congressmen, in fact, for anyone who is in danger of committing those blunders, those boners, which make one appear bone-headed, we have here the indispensable encyclopedia of information.—J. M. Lelen.

A Popular History of the Catholic Church, by Philip Hughes, Macmillan, New York, 1949, 286 pp., $3.00.

IN the light of the years whose splendor is part of our creed, we draw from history motives of credibility and causes of confidence and serenity as we can derive from nothing else. History to us is prophecy looking backwards; in the hand of God as they are, its laws

are so safe that only the rules of mathematics are their superiors in certitude.

For these reasons we greet with glee and gratitude the present volume of Dr. Hughes, really a readable, relishable, recommendable **Popular History of the Catholic Church.** The author divides his book into 9 parts: Primitive Christianity; St. Peter to Constantine; the Church under Imperial Protection, the Conversion of Western Europe; Mohammedanism; Recovery in the West; the Decline; the Revolt; the Assault of Liberalism; the Contemporary Scene, 1878-1948. In other words, we have here the History of the Infant Church, of the Church in the Middle Ages, and of the Church in Modern Times—always the right glorious City of God.

It is out of the question for us to go over the whole ground. But after earnest investigation this we may and must say. We have found Dr. Hughes' volume a compendium eminently clear, scrupulously accurate, sufficiently complete and never offensive to non-Catholics. The style is sober, but ever attractive and interesting. In all truth we have here an ideal textbook not only for the pupils of our own schools, but for the general readers of our libraries.—J. M. Lelen.

Twenty Centuries of Catholic Church Music, Erwin Esser Nemmers, Bruce, Milwaukee, 1949, 213 pp., $4.00.

THESE days when Church Music is a frequent topic of conversation it is exceptional to find a priest who has not been questioned on the subject by his choir, parishioners, or non-Catholics. **Twenty Centuries of Catholic Church Music** will prove itself a welcome volume for general purposes. Although restricted in length it gives a fairly comprehensive survey of the history of liturgical music. This includes origins and periods of flux from the stages of perfection to the depths of decline. Phrased in general for the musical devotee, it occupies a place apart from other music histories for it limits its pages to a discussion of church music with the hope of initiating the reader in the principles on which it is founded. The popular Weinmann history along the same lines is now outdated.

The history of Gregorian Chant, Sacred Polyphony, and phases of the modern idiom are its basic interests. The summary of the last 100 years of reform is given in some detail with the work of Solesmes and the Caecilian Society accentuating the plodding steps to Parnassus. An item of special interest is the section on Church Music in America. While purporting to be fairly complete we feel the picture can be still further enlarged. A major feature would include the special privilege given to Indian tribes for their use of the vernacular and the resulting books, some of them heptographed, with the text in shorthand underlying the music. Likewise a consideration of the background of some later-day hymnals and church-music books would yield interesting details.

In any book condensing 20 centuries into 200 pages a critic would have a holiday enumerating omissions he might consider important. So concise a treatment gives little flexibility for a consideration of trends or a satisfying view of an era. Besides, it

often limits the author to pages that appear like a compilation of names and dates.

The space alloted to hymns is hardly worthy. The Oxford Movement, which had such a profound effect on our present-day hymnals, is left by the wayside. The absence of a reference to Danjou, and the background of the Rheims-Cambrai Gradual seems questionable, since it had its place in the publication of the Solesmes Gradual which in turn led to the Solesmes edition of 1895, the basis of the Vatican Edition. Editorially, we wonder at the omission of the accents in French names and titles: sometimes they appear, but in general they are entirely omitted.

These items are incidental to its better features. We wonder if such a book might not be used for a survey course in Church Music. We know of two such courses leading to degrees, unless a change has been made recently, where such a survey is lacking . . . and there may be others. In spite of its cost it offers a ready volume for the general questions likely to arise. Fortunately the appendix includes a copy of the **Motu proprio** and the **Divini cultus** which settle many questions of ideals and procedure. —Cyr de Brant.

The Major Seminarian, B. F. Marcetteau, S. S., St. Anthony Guild Press, Paterson, N. J., $2.00.

PRIMARILY this is a vademecum for theological students, but I beg leave to assert that in spite of its title this is also an excellent arsenal of prayers and a manual of spiritual strategics for anyone anxious to feed his soul with a sort of food solid, substanial, and succulent. True mental nourishment we find here: nothing dry, nothing jejune. The author has given us a typical piece of Sulpician work at its best. He knows that devotion never can neglect doctrine without paying dearly for it in the end.

To some the prayers enshrined in the present volume may appear to be too theological and mystical. Let no one be alarmed at this, for it is precisely this that we need today. In the state of slush in which we live, nothing is more necessary or more looked for.

But let's open the book and see its contents. In the first part we have a series of prayers and devotions prepared by an expert who happens to be the Spiritual Director of the Theological College of the Catholic University. These pages if well read with the mind of the heart—mente cordis sui—will emparadise every day of the week. The second part contains rules and counsels for the right conduct of God's soldiers. The third part is made up of meditations in which the author covers the whole field of spiritual training, placing before the reader the goal for which he strives, reminding him of what God, the Church, and souls expect of him, warning him against obstacles he may meet on the way, pointing out to him the helps on which he can depend, and inviting him to reflect, pray, and take resolutions about the various steps which will lead him to the final goal.

Unbidden, the thought comes to me that laymen will do well to purchase this book, first to examine it and be edified with it, and then, to give it to one of the major seminarians in their hometown. A word of praise I owe also to the publishers who, for the

modest sum of two dollars, offer us this volume of over five hundred pages, printed and bound in the Guild's best style.—J. M. Lelen.

The Episcopal Lineage of the Hierarchy in the United States, Rev. Jesse W. Lonsway, Fr. Pustet Co., Cincinnati, 1948, $3.00.

ORIGINAL scholarship in the field of American Catholic Church History by a young priest is an encouraging sign. It shows that young parish priests are still not too busy for scholarly studies and that the field of American Catholic Church History has many unexplored sections.

In Father Jesse W. Lonsway's new book **The Episcopal Lineage of the Hierarchy in the United States** is presented for the first time a complete series of charts that illustrate graphically the lineage through consecration of all living and deceased American bishops.

The charts are accompanied by an engaging introductory article that calls attention to some of the more interesting facts revealed by the graphs. For example, 257 American bishops belong to one lineage introduced by Bishop Walmesley when he consecrated Bishop John Carroll in 1790; Archbishop Amleto Cicognani, the present Apostolic Delegate, has consecrated thirty-two American bishops. Among the recent lines is one from Pius XII, the first Pope to consecrate an American bishop. Bishop La Ravoire-Morrow and Bishop William F. O'Shea are the only American bishops who have been consecrated by a reigning Pontiff.

All of the matter of the separate charts has been put on one large folding chart that is a loose insert enclosed in a pocket inside the back cover. The charts are in two colors, red and black. A complete index facilitates ready reference to any one of the 675 bishops listed on the charts.

Students of American Catholic Church History will be grateful to Father Lonsway for this original work, which, in addition to its historical interest, is above all a clear demonstration of valid apostolic succession for the hierarchy of this nation.—John I. Seaman.

First Steps in the Religious Life, by Bernard J. Kelly, C.S.Sp., D.D., The Newman Press, Westminster, Md., 1948, pp. 127, $2.50.

THIS recent publication of the prolific Newman Press is the result of a series of spiritual instructions, the majority of which were originally delivered at the Holy Ghost Missionary College at Kimmage. The distilled wisdom of the spiritual life as found in this volume will of course make its greatest appeal to men and women embarking on the religious life in need of some not-too-detailed counsel for their period of spiritual adolescence; but the work is not without relevance to the younger major seminarian preparing for the diocesan ministry.

It is quite possible, too, that the general instruction (intermingled with the treatment of the problems peculiar to the religious life) may prove of profit to the layman who wishes to cast off the fetters of that conventional mediocrity known as "Sunday Catholicism."

Fr. Kelly's style is simple but forceful; he shows too an admirable familiarity with the art of arts, the guidance of souls.—Robert Paul Mohan.

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Continued from page 488

abating its secret scorn for the foreign way.

Some symptoms which, he thinks, bolster his conclusions: veneration and reverence of the people for the Emperor are greater than ever; the Mito School, founded by Mitsukum in the 17th Century, is undergoing a strong revival—its chief tenet, the conviction that Japan is the land of the gods, as such, worthy of the deepest devotion on the part of its people, a gross nationalism which furthers a hatred of the alien, especially on religious grounds; the Shinto and Buddhist sects are currently engaged in intensive propaganda.

Father Van Straelen seems willing, however, to confess that his is a minority view: he cites thirteen periodicals of as many different nationalities which reflect this "American" optimism, and adds that he could triple the number. All of them he accuses of succumbing to an enthusiasm which should better be subjected to critical appraisal. Optimism in such matters is fatal, he adds, because it tends to lay stress on merely external signs of success, falls into the fallacy of numbers, lends itself to sensationalism in the use of propaganda.

With this latter aspect in mind he recalls the warning issued at Liege in 1947 by the Catholic Duke Satsuma that one must be most careful to stick to purely religious considerations; that the Japanese will not be taken in by "state fair" tactics and noisy salesmanship; that he is extremely sensitive to any lack of good taste or tact in serious matters.

Currente Calamo

It is not, of course, Father's desire to fall into an opposite pessimism but he feels that optimism must rest on a careful estimation of the Japanese scene; that this is by no means generally the case.

As Others See Us

"SOCIETY, like your parents, has certain beliefs about how we should behave. These are set up in the form of laws. Everyone living in our society must obey these laws or suffer the consequences. The churches, too, have set forth their creeds and statements of moral laws as a basis for living with other people."

The quotation is from an eminent psychiatrist, clipped from a recent booklet addressed to the youth of America. No slur at all is meant by the learned author. But one can see what place the churches occupy in modern affairs in the minds of many. Maybe it's our fault, at that, if the Church takes a second place, if (by implication here) one may disobey her laws without suffering any consequences.

Andrew Sommese, 'Ex-Priest

A MORE recently appointed assistant editor of **The Converted Catholic** is Andrew Sommese. He belonged to the Order of St. Augustine and was graduated from Villanova College. He was ordained following his third year of Theology, but completed a fourth year as a priest-student at the Augustinian College.

During his year as a student priest, he left the College without saying a word to anyone and turn-

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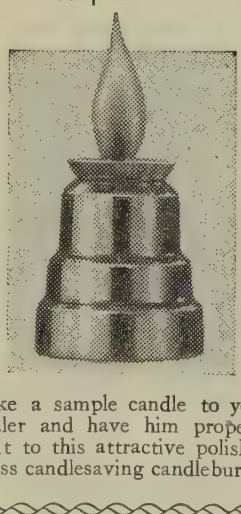

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ed up in his home parish in Brooklyn, where he announced to the pastor that he was joining the Diocese of Brooklyn. Realizing that he was mentally unbalanced, the pastor telephoned to Washington and one of the superiors went to Brooklyn.

Andrew Sommese returned with this superior willingly to Washington. Upon the advice of his superiors he went willingly to see an outstanding psychiatrist in Philadelphia, who diagnosed his case as a mental one of doubtful curability. He was committed for a time to the Kirkbride Sanitarium in Philadelphia and later to Mount Hope in Baltimore; showing some improvement he was released and permitted to visit a married sister in Brooklyn. From then on, his religious superiors were unable to get in contact with him, as his married sister strenuously opposed any efforts at communication. Later he was accepted by the Lutherans and placed at a Lutheran church in Philadelphia. We are informed that he is now married.

Look at Your Neck!

FRANK SHEED is justly famous for his sharp wit and sharp tongue. Here is a story Fr. Martindale attributes to him, as, if not true, at least "ben trovato":

It seems that a heckler was lambasting the Church for its failure to function. A rather frowsy old codger, he shouted from the crowd, "Christianity has existed for two thousand years and look at the world!" Sheed snapped back, "Water has existed for two million years, and look at your neck!"

Correspondence

Transcribed Programs Available

Editor:

MR. JANDOLI'S article "On Spotlighting the Faith" contained a paragraph about a radio station in western New York which was never asked to accept a Catholic program.

Perhaps many priests in this country are unaware that there are at least three large Catholic radio programs which can be supplied entirely gratis to stations. They are the Sacred Heart Program (15 min. daily; St. Louis University, St. Louis, Mo.); the Ave Maria Hour (30 min. weekly; Garrison, N. Y.); the Hour of St. Francis (3200 Meramec St., St. Louis, Mo.). All of them are sent on transcriptions and can be used at any time of the day.

If more priests were aware that they could easily obtain these approved radio programs for their local stations, no radio manager could ever complain that Catholics are unwilling to furnish him with high-class broadcasts.

Sincerely yours,
W. K. Schwienher, S.J.

Saint Mary's College
Saint Mary's, Kansas

Figures on "Information"

Editor:

TOO long have I put off writing to thank you for the kind mention you gave us in your March issue.

Really, Father, there's no secret at all about our circulation figures.

Up RECENT PUBLICATIONS

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priests in Europe. Since he first started the shipment program in late 1946, Lichon estimates that he has shipped thousands of pounds of all types of merchandise overseas.

In a note of thanks to Lichon, Bishop A. J. Muench, Apostolic Visitator in Germany, observed that "There is noticeable improvement in the conditions in Germany, but there are still some very bad spots, especially among the refugees and expelees, thousands of whom are still in need of our charity. One can not, of course, make a general statement of the conditions over all of Germany because of occupying elements in the different zones."

In an earlier letter of thanks for a recent package the bishop's secretary wrote: "These are just the articles needed by a great number of refugees and expelee priests in Germany who are trying to attend their flocks under great difficulties."

Lichon reports that he has received relief items from many sectors of Michigan.

Clergy and relief supplies are sent to Europe with individuals and through various agencies. A recent Polish relief shipment, for instance, was taken over by the Rev. J. Pietrzak, a Salesian Father who left the states in early February.

Cost of packing and shipping is borne by the Saginaw company though aid from individuals in the project is acceptable. Lichon will accept relief supplies from the various sectors of the United States. He is willing to help organize centers in other cities for the collection of merchandise.

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Youth Work

Editor:

SEVERAL priests have called my attention to the article "Ah, Youth" in the February issue of your magazine. At their suggestion I am forwarding this letter on my personal reaction to the article.

(May I explain that my evaluation is based on specialized Catholic College training in adolescent psychology and 17 years' experience in Catholic youth work.)

The frustrations expressed by the author are the failures of inexperience. He has not been prepared or trained for the responsibility of working with teen-agers. It's like reading an article on the surgical procedures of the medical profession written by a building contractor. I would like to suggest that **The Priest** solicit material on parish-sponsored leisure time programs from priests qualified by training and experience to evaluate youth work in the light of standards set up for that profession and that the approach be positive rather than negative.

This is the kind of article YM and YWCA's would like to find and use as ammunition against our Catholic youth work. They would love to take care of the leisure-time needs of our teen-agers for us, and have expressed this willingness to a number of community chests throughout the country.

The Church has no reason to apologize for its work with youth. Some of the finest current material on "Youth" is coming from

Catholic sources. I would like to find the constructive approach used in any article on Catholic youth work from a priest writer acquainted with some of this excellent resource material, as well as experienced in its successful application . . .

A Catholic leisure-time program, sponsored by CYO or any other group, functions with democratic participation to meet the religious, cultural, physical, and social needs of its members. It is not an "instruction movement"; nor is it an amusement or entertainment device. Members share in planning and carrying out their own activities. The educational process in school is "Formal"; whereas in a leisure-time program, it is "informal." In school, the method and course of study is controlled by standards set up by Education Commissions; in leisure-time programs, activities are organized by members themselves according to their interests and needs, with associated adults acting in advisory capacity. School attendance is compulsory; membership in leisure-time programs is not.

The Church is interested in the leisure-time work because it has such a potent influence on character development and growth. Youth, away from the controlled and disciplined routines of home, school, and work, in their choice of free activities, show whether the lessons of virtue or vice are more outstanding. School gives the "theory"; leisure-time programs provide "experience and practice." Religious principles are taught via formal instruction in school; but they are also taught through discussion and participa-

tion in activities of parish-sponsored leisure-time programs. Furthermore, God made parents the natural leaders of youth; therefore, parents should be recruited, trained, and used in any program for youth.

Sincerely yours,
(Miss) Evelyn Hennessy

Diocesan Catholic Youth Service
Seattle, Washington

"Ah, Youth!"

Editor:

THE recent article **"Ah, Youth!"** in your magazine brings out one point very clearly: The admittedly difficult and highly important guidance of teen-agers is a job for a well-experienced veteran, not for the most recent neophyte. I have been quite successful with youngsters—at least as much so as with their parents—but that is the result of a quarter-century's experience and much trial and error. It does not seem reasonable to me that I should let all that go to waste and turn the job over to a zealous but inexperienced assistant. I have had all the difficulties that Fr. Toner lists, but I have learned that they are **not** "unconquerable."

Fortunately, I had no magnetism and personal charmly nature. Even when a youngster myself, I was always the hanger-on of the group; what I had to say did not count with the others. Painfully and step by step I had to learn methods of my own—frequently the flat contradictory of what I read. "Be natural. Forget yourself" say all the authorities. Fine. Provided you are naturally attractive and what bubbles forth spontaneously from your lips interests and amuses others.

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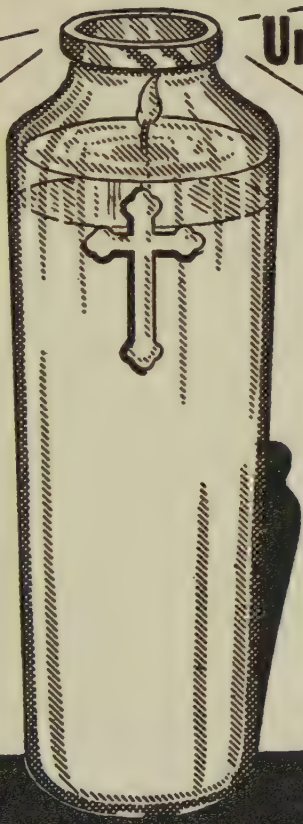

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Otherwise you had best be highly artificial and introspective and analytical of whys and wherefors.

Thus one comes to learn that there is no particular mumbo-jumbo about dealing with teen-agers—fundamentally they are the same as grandparents to a First Communion class. It is just a matter of varying the accidents.

And the planner who would profit by experience should carefully examine **himself** for the reason for each failure. "Wherein did I fail?" Even though the fault be 98% elsewhere, the remaining 2% is the part that he can most surely correct, and the correction of himself carries its benefits into all his subsequent activities. And when he once starts looking critically at himself, he will be wholesomely pained to find that there was much more fault on his side than he had thought — consequently much more room for improvement.

Then, though this is a counsel which only the strongest and most determined will even consider, let the planner caustically scrutinize his successes and demand of himself: "What could I have done better?" When long hard work has produced a crop it is the time to work harder than ever and get the grain into the barn. That is when you get big results from each addditional effort.

"So you also, when you shall have done all these things that

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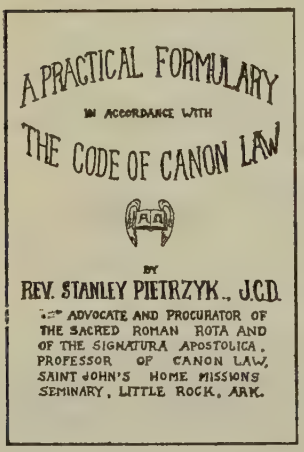
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are commanded you, say: We are unprofitable servants; we have done that which we ought to do." Of course this system is not as much fun as is condemning the faults of someone else—in absentia —but it is much more productive of results.

Henry D. Buchanan

Ysleta, Texas

Prayers Said After Low Mass

Editor:

PERHAPS the writer may be pardoned for offering a few words in reference to the authorized Translation of the Leonine Prayers Said After Low Mass.

In **The Acolyte,** "of happy memory," commencing in the issue of October 19, 1929, I presented a series of twelve articles having the general title, "Wanted: A Standard English Version of Indulgenced Prayers." In the course of these articles some of our frequently used prayers were carefully considered, and improvement in wording suggested as thought necessary. The preliminary article considered how this desired uniformity could be brought about. Three suggestions were made: 1) The Bishops of the country should appoint a committee of three scholars to make correct translations of all indulgenced prayers; 2) after this Standard Edition had been printed, all indulgenced prayers said in public must conform to the authorized text; 3) after the publication of the Standard Edition, no new prayer book, or new edition of an old one, should be given an **Imprimatur,** unless the text of every indulgenced prayer in it cor-

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respond with the text in the Standard. And now permit me to quote myself: "If we cannot have a uniform text of all our English indulgenced prayers, can we not at least have uniformity in the prayers ordered to be said after low Mass?" I then gave what I thought a simple method of bringing that about.

At the time, I tried to induce the Bishops to consider my "plan" at one of their annual meetings in Washington. A Bishop of one of the western provinces informed me that my "plan" had been considered in one of their provincial meetings, and all approved. But nothing came of my efforts. Well, "Rome was not built in a day," perhaps I should be quite content that it took only twenty days of one year each to carry out a slight portion of my "plan." At this late date, of course, my suggestions had nothing to do with the present accomplishment.

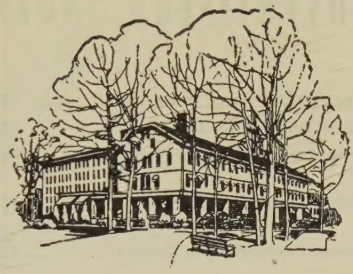
Objections To Present Translations

Is it really necessary to admit that this present translation is the best possible? I, for one, do not like the way the Prayer to St. Michael commences: "Saint Michael, the Archangel." (As printed in **The Priest**, May issue, there is no comma after "Michael," but in **Our Sunday Visitor**, May 15, there is.) I am not concerned about the comma but about the use of "the." "The" is a definite article, it points out. When talking **about** St. Michael, it is quite correct to use "the" in pointing out that he is "the Archangel," but I do not think it necessary to point that out to him. In speaking to the President, nobody would say to him: "Mr. Truman, the

President, I am very happy you were elected." And if such English should not be addressed to the President, why may it be used when praying to St. Michael and to other saints? There are several approved translations: "Holy Michael, Archangel" — "Saint Michael, Archangel" — "Archangel St. Michael" — "Holy Archangel Michael." I prefer the last two; one is as good as the other It seems to me that either phrase makes one feel that he is really talking to St. Michael—not about him.

In the prayer "Deus, refugium et virtus," where we old-timers, for years and years, have been accustomed to "our holy Mother, the Church," we have the now frequently used "Holy Mother Church." On hearing the phrase "holy Mother Church," and not knowing what is meant, one could understand "Mother" to mean "motherly" or "eldest." (The late Vice-president Thomas R. Marshall always referred to the Catholic Church as the "mother Church." He did not mean his mother the Church.) I do not think that phrase was much in use twenty years ago, for if it had been used, I would have expressed my opposition to it when I suggested an improved (?) translation of this prayer in The Acolyte. The words "holy Mother" are in apposition with "Church." In such cases "the" usually separates the words, or a comma is sometimes used. The best translation of the phrase we are considering I think is that by Father Richard E. Power, in the Benziger Collection of Prayers (1931): "of the Church, our Holy Mother."

In this same prayer, instead of



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saying "mer-ci-ful-ly and gracious-ly" most priests, I think, would prefer the simple "in mercy and goodness"—which for more than fifty years has been the prescribed form in the Fort Wayne Diocese. (I did suggest that "Thy" be inserted before "mercy.")

"Hail, Holy Queen"

As to the new Salve Regina, we find an exclamation point after every sentence. That is something new in English punctuation. At least we can be thankful that "o clemens, o pia" is not translated by "O clement, O Pious." It is "O clement, O loving."

Has the reader ever adverted to the fact that there are several words in the English Salve Regina the sense of which is not in the Latin? If the reader wishes, he can compare with his Latin text the following quite literal translation—and see how he likes it:

"Hail, thou Queen, Mother of Mercy; our life, our sweetness, our hope- all-hail! To thee we exiled children of Eve cry out. To thee we sigh, mourning and weeping in this vale of tears. Oh, then, our Advocate, turn thine eyes of mercy towards us! And after this exile, show us Jesus, the blessed Fruit of thy womb. O clement, O living, O sweet Virgin Mary!"

In conclusion, after these twenty years, I am somewhat gratified and somewhat disappointed over what has been accomplished in the way of bringing about "A Standard English Version" of the Prayers Said After Low Mass.

Respectfully,

Francis Joseph Mutch

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